## ILLNESS CALLS A HALT

175 361 712 Some time in the days of our earliest Edwards, a princess of Baltistán married the reigning prince of Hunza. For the last hundred years or so the direct route to Baltistán has been completely blocked by advancing glaciers, but for centuries before, the two countries had been in communication with each other. Hunza consisted then of three small villages only: Áltít and Ganesh on the river cliffs, and Báltít high above. The princess's father sent with the bride an army of Balti masons, carpenters, and craftsmen, who built the two forts of Áltít and Báltít as part of the royal dowry, and to-day they still stand proudly on their cliffs, impregnable to assault, [177] centres of ancient ceremonial. To this day, too, the Hunzukuts modestly attribute all their simple arts to Balti influence.

● 173 643 The original inhabitants of Hunza proper are said to be descended from three soldiers of Alexander the Great, who were left behind sick, presumably plus their womenfolk, and thus while their comrades marched on became the founders of the three first villages in this inhospitable region. Like so many royal houses in Central Asia, the family that has ruled for more than six centuries in Hunza and Nagir likes to claim descent from Alexander himself. But while the Mir of Nagir, Sir Sikander (= Alexander) Khan still upholds this tradition, we noticed that the shrewder Mir of Hunza—who must have seen many a courteously-veiled smile greet this familiar genealogy—shied off the topic.

What seems probable is that the royal family is not in origin of the same stock as the people, and that it may well—as tradition asserts—have come from Persia at some prehistoric date. What is certain is that it can trace its authentic ancestry as far back as can the House of Windsor.

173 144 There may well be truth in the legend of the European descent of the Hunza Burusho, for in temperament and looks our Hunza friends have nothing of the "Oriental" about them. Take from them the very lightly bronzed complexion, "the shadow'd livery of the burnished sun," to which at this altitude they are "neighbour and near bred," and you could transplant them without incongruity to the moors of Yorkshire or the Scottish lowlands.

son, and is accounted a rare treasure; but for the most part local Béricho make such simple iron goods as are wanted: the slightly convex baking-griddle, the tripod, the simple shears, the sickle blade, the iron tip which shoes the wooden ploughshare, the unpretentious iron razor, the rough tongs, the horseshoe, the spatula for turning bread. The Béricho form the only "caste" in Hunza in anything like the Indian sense.

The story goes that long ago—two hundred years or so, perhaps—some prince of Hunza rendered a service to the ruler of Baltistan, and was duly asked to name his recompense. He coveted neither gold nor horses, but begged for a few families of artisans. These were presented to him and allotted land in Hunza where they settled and multiplied, supplying the Burusho with blacksmiths for such rare iron as they could obtain, and with musicians to enliven their feasts and games of polo. These strangers in the midst are treated with courtesy and kindness, but remain "foreigners" and social inferiors. The Burusho will not intermarry with them. A threat to a troublesome daughter is said to be: "If you don't behave, I'll marry you to a Bérits"; but we never heard the threat employed, still less a case of its being carried out. Each Burusho household pays a small yearly tax to the Béricho community, and in return the blacksmiths tour the villages once or twice a year and make or mend whatever is required. You will see a little crowd gathered in the corner of someone's garden and in the centre the blacksmith crouching beside his simple forge—a few stones ingeniously built up to contain his charcoal fire, with a neat, hollow tube of soapstone below it, into which the bellows play; a stone anvil sunk in the ground; these accessories are provided on the spot and the blacksmith's outfit consists of his hammer and his skill. The bellows is a double one; two goatskin bags are fitted with a nozzle at one end; at the other, two wooden lips that open as you raise your hand and meet tightly in your fist as you press down. They are worked with the right and left hand alternately, and the peasant whose job is in hand is expected to do the blowing.

The Béricho preserve their own customs, and though the menfolk all talk Burushaski, Dumáki is the language of their

2: Lorimer T-3 (1920-4; 1934-5) 1939 AV7 Burusho AV7



have attributed it to the north-facing mountains which though richer in grass and timber are sorely stinted of the sun.

Whatever the difference is—racial, temperamental, religious, political, or climatic—it is too deep-seated to favour intermarriage. Only the royal houses, sprung from a common ancester—Alexander or another—frequently exchange princesses across the water.

Within Hunza the clans are all reckoned of equal status, but the clan of the Diramiting enjoys a considerable measure of prestige, and at communal ceremonies a Diramiting sets the pace or leads the dance. The story of their origin is interesting. There was once a clan of Tapkients who grew so bold and arrogant that their offences cried to heaven. They were reported to put bread to ignoble uses, they were known to address their mothers by the term *zizi*, which is the exclusive privilege of royal or saiyyid families, and they were haughty and stiff-necked towards their Mir. In vain the eldest royal son implored his father to "do something about it," and when the Mir refused to take suitable measures, the young prince impatiently laid his own schemes. A great gathering of all the clans was to be held on a nameless space of open desert where Aliábád now stands, and the Tapkients attended in full force. The prince plied them with strong *'araq*, and when they had well drunk fell upon them with his retainers and slew every man, boy, and male infant. He did not know that one of the Tapkients had allowed his wife to return to her own people for the birth of her first child. The posthumous infant was called Diram, and from him are sprung the Diramiting of to-day, who carry themselves without arrogance and do not call their mothers *zizi*.

Child marriages do not take place in Hunza, but a girl will rarely pass sixteen or a boy eighteen unwed. The parents seek out a house among some other clan—frequently a house with which marriage relationships already exist—where there is a potential mate of suitable age and standing, and negotiations proceed between the families. In theory the young folk are not consulted; but in practice, where children have romped and played and worked together there is no doubt that per-

4: Lorimer L-3 (1920-4; 1934-5) 1935 AV7 Burusho AV7



115 hunting, polo — he did it with his might; manly, competent and fearless; a dynamic figure, not necessarily every man's friend. Since then he had visibly aged, but there was still about him something of the alert, dashing air of the born adventurer.

To return to the Texts: No. 4 was related by a then old man, 'Ali Madat of Baltit, who, I believe still survives, though perhaps no longer capable of repeating his effort of eleven years ago.[1] IYB's help was essential in recording this text.

Nazar of Aliabad supplied the version of the "Prodigal Son" given in No. 46 A. No. 47 was written out and sent to me by Gushpur Muhammad Ghani Khān, the son of the Mīr by a local, non-royal wife. He also was a man of vigour and ability who died quite young of some illness, four or five years ago.

The Proverbs were furnished to me in writing by 'Ināyat Ullāh Bèg, the second of the three sons of Wazir Humayun.

The Werchikwār Texts No.s 1 and 2 were obtained by me in Yasin from Hidāyat Shāh of Thui, and the translation of the "Prodigal Son" from Bahādur Amān Shāh of Yasin. In recording these I had the valuable help of Mēhtarzhau Shāhzāda Yūsuf of Yasin.

538 [565] One point of interest may be noted with regard to the Burushaski Texts, especially those containing local narrative. I have found, on reading out bits of them at random to several people here of the upper class, firstly that they appear readily to follow my rendering of the Burushaski, and secondly that they can habitually continue the statement at any point in almost the same [195] words as the recorded text. This shows that, though there are no professional narrators in Hunza, with the possible, partial exception of Ali Madat, the ordinary people are in the habit of passing on tales and explanations of customs in a more or less [173] stereotyped form of expression. This is probably the relic of a former custom of the upper classes of spending the evening after

[1] I have, since writing this, sought him out, and found him decrepit, but cheerful. Public opinion denies him any large measure of sympathy, as "he is not really old and has a number of sons who support him in comfort".

4: Lorimer L-3 (1920-4; 1934-5) 1935 AV7 Burusho AV7



the lighting of lamps, between supper and bedtime, in recounting past events, and doubtless in confirming and explaining traditional behaviour and practices:

šapi·k ši·mtsum gučašpal xa (I am told) gəri·tsɛ gəri-bilumišo ya dapiŋ ɛtašo huru·ša·n. Thamini tɛ·ndili gəreŋtsɛ aka·birtiŋ huru·šam da sajara (= šajara = ta·ri·x) ečam.

"From eating food till lying-down time those who had lamps or those who were preparing wool for spinning used to sit "by the lamp." In former years the people of the upper class used to sit by their lamps and recount past events."

That these séances had an educative and moral intention is evident from the saying, ascribed by tradition to Big Ali of the Ghulwāting clan:

Ghulwaṭiŋɛ Big Ali.ɛ bər bila: "uyo·n ja gəri·tsər du·n ja·tsum siskuš (= insa·ni.at) haki·ba·n. Ja khu yuniki.ents ayu· yuniki.entsɛ gəreŋtsər ničə·n."

"There is the saying of Big Ali of the Ghulwātīng: 'All people have come to my lamp-side and have learnt from me human virtue. Only these evil sons of mine go to the lamp-sides of evil persons."

The few remarks I have to make about the provenance of the subject matter of the texts are embodied in the notes subjoined to each. Otherwise the notes are chiefly confined to grammatical queries and explanations. Paragraph numbers quoted in the notes refer to the Grammar. Obviously the texts, especially those relating to local traditions or customs, require much fuller annotation to reveal and explain their full content; but lack of knowledge, no less than lack of space, made it impossible for me to attempt such annotation.

I hope that my present investigations in Hunza may serve to throw light on many of such obscurities.

Aliabad, Hunza,
*29th October 1934.*

*D. L. R. L.*



[p.1 contains no textual material – Analyst]

# TRANSLATION. [3]

## No. I.

### Shāhzāda Bahrām, Shahri Bānu and the White Dēu.

In former times there was a King called Shāhzāda Bahrām. He was a very good man and he was very just. His subjects enjoyed great peace and comfort. As he never came out of his palace his Wazir looked after his land. A long time passed and the people (*or* his subjects) did not see him. 5391 173

One day a certain Dēu thought: "I'll have a look at King Shāhzāda Bahrām," and he came to his door (and asked permission to enter his service). The Dēu's name was the "White Dēu." For some years he continued in the King's service, but the King did not come out and so he did not see his face. He was greatly exercised in mind. At last he reflected and said to himself: "There is no other remedy than this — I will enter into the skin of the Wazir and go to him." 5391

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*nʊzɪn, nusen* — p. pc. active of *senʌs* 'to say' constantly used to indicate the end of Oratio Recta.

*i·ne hiŋtɔr dirmi* — *hiŋ* + *tse* + *ɔr* 'on to the door', *dirmi* 'he came' 3rd. sg. hm, x & y of *juyʌs* 'to come'. Literally "he came to his door", perhaps has some idiomatic implication of taking service with a master.

9 *atʊrsimi* = *a* + *dʊrsimi* — 'he did not come out' from *dʊrsʌs*.

10 *emʌnʊmi* — So the MS. Doubtless for *imʌnʊmi*. Note the *-umi* ending. See § 314.1.

11 *Wazirɪ bʌtɛr nɪkiŋ* — *nɪkiŋ* p.pc. active of *giyʌs v. i.* 'to plunge, precipitate oneself', "entering into the skin of the Wazir" i. e. 'assuming the form, appearance of the Wazir'.

4: Lorimer L-3 (1920-4; 1934-5) 1935 AV7 Burusho AV7



## No. XIII.

### The Story of Pūno and Shiri Berai Baghertham.

There is a custom in Hunza from ancient times. In the month of Dalv on the fifteenth (day of the month) they carry out the Bopfau. There is a large wooden bowl (which has come down) from olden days. There is also one like it in Yasin. They say that these bowls have been in existence from the time of Alexander the Great.

Now when the Bopfau has to be performed, the man who has precedence among the Dirāmiting takes the bowl and carries it from Bāltit to Altit. Again, when the Bopfau has been completed, he takes it and brings it to Bāltit.

In former times there was one, Pūno by name, the son of Gerib, and he took the bowl and carried it to Altit for the Bopfau. The meat and the bread which were left over after the Bopfau he used to bring back in the bowl to Bāltit to his own home. Then when he had drunk wine and become intoxicated he used to present himself to the Tham. Returning to his home he used to say to his family: "There are bread and meat in the bowl. Handsel them." When (however) his wife and sons uncovered the bowl and looked there was nothing in it. They said to Pūno: "You are out of your

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10 *thamo* — plural of respect.

11 *jamaʿatər* — here obviously includes the other members of his family besides his wife.

*ɛr.ibam* — being in the Imperf. implies that the following little drama was of yearly occurrence, though it is narrated in the Past Definite.

## No. XXI.

### The Three Original Tribes of Hunza.

There were three tribes settled in Hunza — the Tapkients at Bältit; the Hamachätting at Ganèsh and the Uèngumuts at Ältit.

In those days there were no Thams. These (tribes?) collected the taxes, and dividing them amongst themselves, appropriated them.

The Thams arose in Hunza from among the descendants of Girkis and took to themselves the sovereignty and the taxes.

(Later) Aèsh Malyūrè Tham massacred the Tapkients, Khisrau massacred the Hamachätting, and Shabōe massacred the Uèngutz.

4: Lorimer L-3 (1920-4; 1934-5) 1935 AV7 Burusho AV7



## No. XXII.

### The Fate of the Tapkients and the Origin of the Diramiting.

Originally, they say, the Tapkients were settled at Bâltît in Hunza, the Usènguts at Altît and the Hamachâting at Ganish. At that time there were few Diramiting living at Bâltît. The nullah in behind Hasanâbâd was at that time very populous and warm. There was no glacier. Thence inwards as far as Shishper there was habitation, and the Tapkients lived there. Living there they became very arrogant. They used to call their fathers and mothers "Bâba" and "Zizi."

The Tapkients had fostered a gushpûr called Aiyèsho Maiyûri Tham. Now on their displaying arrogance this Aiyèsho Maiyûri, who had become Tham of Hunza, took counsel with the Hamachâting and the Usènguts and the best men of Hunza, and decided to slaughter them. (The Tham) having arrived at this decision, selected men armed themselves and took up their lodging (secretly) in Aliâbâd.

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The sense probably is "men having been chosen (for the job) took up their post in Aliabad". But for the p.pc. one would expect the form *doṛyaṭaṇa*. Perhaps there is an alternative Inflx. *doṛyaṭaṇaṇa*. Cp. *ḥarwṭaṇ* ‖ *ḥarwṭaṇaṇ*.

The text gives as an alternative *doṛaṣ* p.pc. active of the corresponding transitive form from *d*-*aṛaṣaṇ*. This would give: "A. M. T. having chosen men, they took up their post at Aliabad".

I at first took the meaning to be that the men were scattered about through Aliabad, but I now think that the separation is that of selection.

11 *ḥarwṭaṇaṇ* — glossed "sat in secrecy", i. e. the whole scheme was kept secret.

4: Lorimer L-3 (1929-4: 1934-5) 1935 AV7 Burusho AV7



On the pretence of (holding) a fête Maiyūri sent a man to the Tapkients to call and fetch them in. He instructed him: "Say: 'the Tham summons all the male persons there are,' and bring them here." Then secretly he despatched a party of men to Shishper with instructions to kill all the old people and pregnant women.

When the man sent by Maiyūri Tham came to the Tapkients and said: "The Tham summons you," all the able-bodied men mounted their horses and came along. When they arrived at the Būrum Mōs at Aliābād (Maiyūri Tham's men fell on them) without warning and slew them. They exterminated all the males (of the Tapkients). Nor did they bury their corpses, but strewed them over the Būrum Mōs at Aliābād and left them there.

(At that time Aliābād was not inhabited, but was waste land. Some years later, in the time of Shah Silum Khan, he brought a water channel from Bāltīt and made them occupy the place).

Then without warning it rained and a mud flood came down and overlaid the dead bodies of the Tapkients. And so up to the present day they call it "On the White Mud-Flood." (Būrum Mōsatè). (That is) the place beside the Government Fort up to the Dispensary they call "Būrum Mōsatè."

After that, they say, Maiyūri Tham lived in peace.

After the slaying of the Tapkients (when) they cultivated corn in Hunza, the corn came up with black ears. For some years they remained at a loss (what to do) and a great famine arose. Then

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18 *gwdail* — This word is x though the *-dail* is surely the word for 'water' which is y. The category of the compound is fixed without regard to the category of its components according to the nature of the actual thing denoted. A "water channel" is not necessarily of the same category as "water". V. § 28.

*ćmo ruṛáli* (*ruṛ* + *áli*) — 'of its own accord, spontaneously'. One must suppose it here to mean 'suddenly, unexpectedly, without warning'.

16 *Burum Mosatè* — One would expect the simple *Burum Mos*.

17 *kwrki(ćiq) ćtumaṛ* — *kwrki* appears in the first instance to mean a 'plough', *kwrki ćtaṛ* 'to plough', but the meaning is extended to cover 'to plough and sow', 'to sow' and generally 'to cultivate'. *kwrkiciq* is also probably used in the sense of 'crops'. *ke* is to be supplied after *ćtumaṛ*.

18 *maṛdi ćw* — *maṛdi* is explained as "black grains", *ćw* is an 'ear of corn'. The disease referred to is perhaps some kind of "smut".

4: Lorimer L-3 (1920–4; 1934–5) 1935 AV7 Burusho AV7



they made the Bītans dance and then the Bītans sang: "Ho! If you get from somewhere a descendant of the Tapkients and make him sow the seed, Hunza will be fruitful again. If not, year by year this smut will continue to appear." Thus, it is said, they sang.

On this the people said: "Perhaps somewhere there may be some descendant(s) of them," and making enquiry they sought for them. There was a childless wife, they say, of the Tapkients, she said to them: "There was a woman with child, a girl of Pfèker. Some days it would be before the slaying of the Tapkients, she had gone to her father's house. She was approaching child birth; her time had come. See whether perhaps a son may have been born to her."

When the woman had said this they sent men to Pfèker. When they got there the woman has been brought to bed and a boy had been born. She had given him the name of Dīram Chūram. They demanded him from his mother's people. The latter refused to give him to them. They said: "You will take away this grandson of ours too and will slay him. You have destroyed his father and uncles and you will murder him too." So saying they did not surrender him to them.

Eventually, having taken many oaths and given many undertakings to them, the Hunza men brought back Chūram, who was in swaddling bands, and along with him his mother. Having done so they put wheat seed into the child's hand, and gave it a knock (so that it was scattered). Then that year the disease of the grain

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9 *mɑɤɤmuts* — i. e. *mɑɤɤmuds* v. °-*ɤmuds*.

*ɣi.ɑ bim* — apparently from *ɣiɣuɨ.ɑs* not *ɣiɣ.ɑs*, probably 'her period of pregnancy had elapsed, come to an end'.

10 *m.ɑɤɤɤuɨɣu* — 3rd. sg. hm. perf. + -*u*.

11 *ɣutɨɤvɨ.ɑ* — "his fathers". The paternal uncles reckon almost as fathers, or at any rate used to do so, cp. p. 284 l. 18.

*tɨrɑq* — cannot well be *trɑq*, *trɑk* v. Vocab. Is it a misbearing for *tɑčɑp* (*tɑčɑp?*) cp. p. 240 l. 8.?

12 *nɨɤɣɣɨn* — p.pc. act. of °-*ɑɣiɣɑs* with simple trans. sense "putting, pouring". The prom. infix probably refers to the child. 'Putting seed on his hand for him . . .' v. § 345.

20 *ɨwɨ lo* — here glossed "so much so", "to the extent that". cp. p. 230 l. 6 note.

4: Lorimer L-3 (1920-4; 1934-5) 1935 AV7 Burusho AV7



became less. The following year Chîtram had grown up a little, to this extent that he began to go about creeping on all fours, and when they put the seed in his hand he (waved his hand about and) scattered it. Then making him touch the seed and lead the way, they sowed (their fields). After two or three years he was a sturdy child and sowed the seed himself. After that no more disease appeared.

(In course of time) Dtram Chîtram grew to be a youth on the verge of puberty. Upon this Aiyesho Maiytri Tham issued orders saying: "Let Dtram Chîtram go free about every village like a he-goat. If he enters any one's house do not kill him." And he assembled the people and laid injunctions on them with the object of obtaining progeny of Chîtram from all of them.

One day Dtram Chîtram set out in the direction of Ganish. As he went along on his way (he came to) a place there is called Soghîtrali and there a very pretty girl was keeping watch over the mulberries. She was a daughter of the Hamachâting and was unmarried. Dtram Chîtram promptly fell in love with the girl, and without letting her father and mother know he took her up on his shoulders and carried her off to Bâltit. In Bâltit too he let no one know. "For," thought he, "the Hamachâting will hear of it;" and the Hamachâting were very malignant people. So, being afraid, he carried her off to a cave there was in the cliff above and settled her there. Her name was Bultîki.

Down below the Hamachâting kept looking for Bultîki. For some days they searched for her. They did not see her anywhere. Nowhere did they find her. Then they said: "She must have got drowned somewhere" and they lighted the three-day lamps for her.

Up above in the cave Chîtram and Bultîki dwelt in peace. After some years Bultîki became with child, and she was delivered and a son was born to her. They gave him the name of Dtram Daltas. Again after two years another son was born and they called him

4/Lorimer 1-3 (1929-4; 1934-5) 1935 AVT Burushо AVT



Diram Malnah. Again two years later another was born and they called him Diram Haider Ali. Another was born and they called him Diram Pfino, and yet another whom they called Dashaman Khurdik. So five sons were born to them. Until the five sons had been born Bulthki and her children remained up in the Bulthki Ghash cave.

The sons grew up into young men. Then (one year) the time for sowing the buckwheat came round and Chtiram said to their two eldest sons: "Sons, our relations' oxen are loose, grazing in Ulter. Go and bring them here." The sons went off to fetch the oxen. There were seven yoke of oxen in Ulter and they drove them along and brought them in. In their land there was a field called Bil Mal ("Spring Field.") They were ploughing it for the buckwheat sowing. Chtiram had not come (with them).

Now Bulthki had counselled her sons saying: "Our relations are a bad lot. Perhaps they will come and do you hurt. As you drive the oxen keep saying: 'May I be a sacrifice for the ox of my mother's father and his brothers, may I be a sacrifice for the hawks of my mother's brethren! I go round you, oxen!' Keep repeating these words as you plough. If they come and question you, say to them: 'We are your sister's sons. We are the sons of Bulthki. Our father is Diram Chtiram.'" Thus did Bulthki counsel her sons.

Then they took away the oxen and were ploughing with them in the field. That day the Hamachhting too had sent their sons from Ganish to Ulter to fetch the oxen. When they got there the seven yoke of oxen were not to be seen. When they examined their tracks (they saw that) they went downwards. They came along, following the trail downhill. There were the tracks of the oxen outside (the sullah) on the Bita Gan ("Cow Road"). The

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[1] lairyam ge kav — glossed: Hindustani: *le, abki kam phirta hail*, "Take, now I go round you, ox".

Ge is apparently taken as being the singular of *gai* (n. v. Yezdi, cp. also *kerpa* s. v. "Circulating round" contains some notion of respect, possibly of protection. The same idea is presented also in Khowar by *yowun*, "I go round" which is equivalent in sense to *lairyam*.

[2] khos, nas — probably the usual like, ne with a from ne.

4: Lorimer L-3 (1920-4; 1934-5) 1935 AV7 Burusho AV7



men too coming out by the Bīla Gan, looked from the Sherai'ing and saw that some people were ploughing with the oxen down below in the Bul Mal.

As soon as they saw them they rushed down full of anger. Coming to the Hartahīting they listened and heard them saying: "May I be a sacrifice for the oxen of my mother's father and his brothers! May I be a sacrifice for the hawks of my mother's brethren!", as they ploughed. When they heard them saying this and doing honour to their oxen as they ploughed, they said: "Let some of us go and beat these people and smash them up." But one of them said: "No, brothers, wait a little. Let us first ask who they are who oppress us, the Hamachāting, by bringing our oxen from Ulter and then do us honour while ploughing with them."

When he had said this they came out over the edge into the field. On their appearing Chīīram's sons left the oxen and said to them: "Salām, Uncles." The sons of the Hamachāting said: "Who are you? Why have you brought these oxen here?" "We are the sons of Bulīki," said Dīram Chīīram's sons, "and our father's name is Dīram Chīīram."

"Where are they?"

"They are in the cave up in the cliff."

"What are they doing there? Why don't they live (down) here?"

"From fear of you they have taken up their quarters there."

After this the Hamachāting went up (to the cave) and when they came to it both Bulīki and Chīīram were there. The Hamachāting were delighted and they took Chīīram and Bulīki and returning (home) they gave them the seven yoke of oxen.

Then taking Chīīram and Bulīki and their sisters's sons (with them) they proceeded to Ganish. And they celebrated a fresh marriage and arranged a dowry and gave Bulīki to Chīīram.

There are Diramating in Bálit now, descended from that Chīīram.

That is all. Thus do they tell the story of Chīīram.

S/A [Errata: should ... them, and then let us beat. cf. p419 -- Analyst.]

4: Lorimer L-3 (1930-4; 1934-6) 1935 AV7 Burusho AV7



Khûru agreed to this. At night Khamer taking one of his sons with him went and dug (a hole) in the field, and after giving him instructions he buried his son there and went home.

Then he took Khûru with him and they went to the field in which his son was buried. On arriving there they put their question (and Khamer said:) "O land, look and see whether I have got the larger share or Khûru." Khamer's son whom he had buried answered from below the ground: "No, Khûru has got too much." On this Khûru, being convinced, returned home. "For," said he, "the land said so too."

When Khûru had gone home, Khamer went off to the field to extract his son. He went to the place where he had been buried and opened it up. His son was not there. Then he called him by name, but he was not there. On ahead there came a call "Hallo!" He went forward and dug, but his son wasn't there. Again he called, and on ahead (the voice) called "Hallo!" Going on in this way it made him dig all through the field, but nowhere did he find his son.

After that he returned to his home. At home there were his six sons. Both they and Khamer, it is said, died and Khamer's land was left heirless. Khûru did not make use of it. It is said they brought in a man named Datu Sing and settled him on that land. In Hunza when it is necessary to go anywhere to fight, the descendants of Datu Sing carry the standard.

In Baltit there are at the present day the Khûrukuts descended from Khûru, and on Khamer's land there are the Datu Singkuts.

There is also the following story about Khamer's descendants. There is an animal called the marmot. There are none in Hunza, but they are found in Miagûr, above the Khân Wâli Fort, at Murkush.

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[2] *Miagur* — the intention is probably: "In the Miagar Valley, above the Khan Wali Fort, at Murkush".

[3] The Miguka and the Kilik are passes above Murkush, leading over to the Taghumbash Pamir.

4: Lorimer L-3 (1930-4; 1934-5) 1935 AV7 Burusho AV7



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and also at the Mintaka, the Kilik and the Qarčhukur in the Tagdumbāsh. Again they occur on the Kashmir passes as far as Trāgbal. Now they say that Khamer's son after being buried turned into the marmot.

From ancient times they tell the story thus.

4: Lorimer L-3 (1920–4; 1934–8) 1935 AV7 Surnbo AV7



## No. XXIV.

### The Khūrukuts and the Hamachātting.

In former times, they say, the Ulter grazing ground belonged to the Hamachātting. There was a road to Ulter up the Hertahūng above Bāltīt. This road used to do much damage to the land, (but the owners) were afraid to say anything to the Hamachātting about it. The Hamachātting were very powerful.

There was a woman called Shadun Kapūri, a wife of the Khūrukuts, and one day they made her sit down on the Hertahūng and said to her: "When the Hamachātting come from Ulter, jostle against them and then start shrieking out 'They have laid hands on me,' and we shall come (to your help)."

Presently the Hamachātting came down the Hertahūng carrying long juniper poles. Shadun Kapūri was on the road and they said to her: "Get out of the way!" She didn't budge. The Hamachātting are quick-tempered and one of them gave her a shove. On this she raised an outcry, shrieking: "May the crows eat them! They have laid hands on me." From one side and the other men ran up and caught hold of the Hamachātting and banged them about.

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7 *oši le* — v. § 366. 2.

8 *dirdu* — *dir* is described as a "long branch", but the juniper has no branches to speak of. It is the main stems that are meant. Such timber, up to four or five inches in diameter, was formerly used as rafters for roofs. Cp. p. 214 l. 8.

4: Lorimer L-3 (1920-4; 1934-5) 1935 AV7 Burusho AV7



After this the four communities of Bältit assembled and instituted a case with the Hamachätting, and by way of settlement they took the Ulter grazing from the Hamachätting as a fine on account of Shadun Kapûri. She was a daughter of the Berštaling and a wife of the Khûrukuts. The Diramating, as disinterested parties, had decided the case for them and the Hamachätting.

After that the Khûrukuts, the Diramiting and the Berštaling in partnership settled their flocks in Ulter. Some years later the Thams took the Ulter grazing ground for themselves and up to the present it is in the Thams' possession.

4: Lorimer L-3 (1920-4; 1934-5) 1935 AV7 Buruho AV7



## No. XXV

### Sing of Hindi and his son Daltas Mantiko.

They say that there was in Hindi a man called Sing. He had three sons. At that time there were no Thams ruling over Hindi. Sing exercised authority over the people of the place. There were few people settled there.

His sons were very fine fellows. One day they went off to the mountain to hunt. There they sat down at a place where there was a view. Down below in Hindi Sing was lying on a bed at his door; up above his sons said: "Look here, let us each perform (*or*, display) an act of skill. Down there our father is lying on the bed. Don't let us hit him." "I'll hit the leg of his bedstead," said the eldest. "I'll hit a leg of the bedstead" said the middle son. "I'll hit the spout of his water jug," said the youngest.

So saying, the eldest, putting an arrow to his bow, shot at the leg of the bed. The arrow hit it. The other son also shot and he also hit a leg of the bed. The youngest, whose name was Daltas Mantiko, putting an arrow to his bow, hit the spout of the jug.

On this Sing woke up. When he looked he saw two arrows sticking in the legs of the bed, and one sticking in the spout of the jug. "My sons," thought he, "have plotted to kill me." And he notified all his people there and pursued after his sons intending to kill them. Pursuing and coming up with them he seized two of

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yuv sevumi.n — The sons' combined statement, which is rather elliptical, ends with *ediljes* (line 8).

4: Lorimer L-3 (1920-4; 1934-5) 1935 AV7 Burusho AV7



(or, irti) du·simi. Du·sin i·mo yuyr bušai.er e·pi hai.i yakalater ničiku Si·ŋ guča bam, xore ičer jučilum. Lel etimi guča hai.i. Asi·rer ni·či ke ilčumute zat bim, ni·nin ·eyenumate Si·ŋ kaš etimi. Kaš ne yatis tale pfat ne day·ami.

Day·ai.aser Si·ŋe ya·steero da ha jama·at xaber um·anuman. Bare·iman ke Si·ŋ meniko kaš eta·n. Hindi.e sistes jo·niŋ (or, šo·niŋ) etuman. Etaser uyo·n hera·n umanuman: "Kin mene kaš eta·n?" nusen. Terumanser Si·ŋe Daltas Manu·ku.e i· du·simi. Du·sin senimi: "Se nanateero (or, anteuteero), da·do ja kaš eta ba. Ja altan au.uteero o·eqanam. Ja au.u Daltas Manu·ko eeqanas ya·rum nuka·rtain Pisaner du·eam. Te·le ja mama numu·teun je damana baiyam. Ja au.u Pisankutes eeqanuman. Je mu·to da·n Si·ŋ e·eqanam, be·ee ke Si·ŋe na·haq i·mo yu· o·eqanam. I·te ma·rulo ja e·eqanam," o·simi.

Nosun Hindilo Si·ŋe ditulo n·urutin uyu·mkuš ne huru·timi.

Yer e·pi.e iski·čuk bay yai.iŋe do·rer nikin i·te hisa·pate taile galt traŋ o·tam. Kin Si·ŋe Daltas Manu·ku.e i·e et fat ne sa hisab ne taile galt traŋ o·timi. Mu·to xa·tiŋer i·ne i·te hisa·bate sa traŋ ne taile galt ye·lja·n.

Kine Si·ŋ Hamača·tiŋe qaumteum bam seiba·n. Ki·ne Si·ŋe Daltas Manu·ku.e i·i waxtulo Hunzamo Thamo Hindi.er ho·l n·uyen du·nin Hindi gana·n. Da Si·ŋe Daltas Manu·ko.e i· eeqana·n, seiba·n.

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2 *kaš etimi* — *kaš* is used ordinarily of slaughtering animals and probably implies cutting the throat and cutting off the head, hence the statement that he left the head behind.

6 *šoniŋ* — was originally preceded by *ušo* referring to the unknown murderers: 'they reviled them'.

13–19 *yer e·pi.e . . . ye·ljaen* — cp. p. 262 l. 4. Again it seems impossible to give an exact translation and explanation of the water-system. The new system was based on the *su*; and *su* means 'sun', 'sunlight', 'daylight', 'day'. I have a note that it was "on the basis of days". The word *-su* 'month' may be ruled out.

I am suspicious of the phrase *taile galt ye·ljaen*. The ordinary phrase is *tail yalas*. Perhaps *su* should be supplied after *galt*.

20 *Hunzamo Thamo* — These Thams are said to have been a dynasty preceding the present one, which was initiated by Girkis, a great-great-grandson of Azur Jamshed. This earlier dynasty is said to have been of Persian origin and to have died out.

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4: Lorimer L-3 (1920-4; 1934-5) 1935 AV7 Burusho AV7



## No. XXVII.

### The Story of Raskam.

They say that in early times there were people of Hunza settled in Raskam. They called them the Bakhti Kutōr. Raskam was very prosperous. After kneading dough in the kneading-tray oil used to flow out at its lower end. Eventually in Raskam the people became extremely presumptuous. They say that a woman after making her boy stool finally wiped his buttocks with a piece of bread. And they say that, fearing not God, they made no distinction of daughter and sister, and sister and brother; they committed incest with them.

Then by God's command Raskam all at once boiled up and people and land were all submerged. Only a man called Bakhti, escaping, had come to Shīmashāl, they say. There have now come to be some ten or fifteen houses of the descendants of that Bakhti in Shimashāl.

In addition, two tribes, the Ghāzi Kutōr and the Bāqi Kutōr who came to Shimashāl from the Chaprōt direction, have become established there.

There are these three tribes in Shimshāl: the Bakhti Kutōr, the Ghāzi Kutōr, and the Bāqi Kutōr.

That is all there is to say.

The tribes of Galmit are Wakhi and are the following: the Burī Kutōr, the Rūsdōr Kutōr, the Chārshambi Kutōr and the Būdulē Kutōr.

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8 *шврарауіи* — ppc. of *бврауаs*.

11 *бш а ks* — cp. p. 242 l. 20 note. Here glossed: "about".

14 *rakikшm гоѵш* — v. § 197.

17 *Galmitшm гоѵш* — The people of Galmit, and *Gujarī* generally, are largely of Wakhi origin. The names of the four tribes are said to be the names of men, presumably the founders.

4: Lorimer L-3 (1920-4; 1934-5) 1935 AV7 Burusho AV7



## No. XXVIII.

### The Raskam Salt Tribute.

In early times there was a road from Baltistān to Shimshāl by way of the Biraldo Nullah. They say that there still is.

A man of Hunza called Khush Bèg had come in the time of Shah Ghazanfer from Shigir over the Biraldo with a pair of small drums.

In very early times there were people settled in Raskam, and they say that they used to take a tribute of salt from them to Shigir in Baltistan over the Biraldo. The Baltis imposed the Raskam salt tax.

Then after the destruction of Raskam Bakhti had come from Raskam to Shimshāl. The Raskam salt tribute they (then) paid to the Thams of Hunza. Up to the present day they bring in as tribute from Shimshāl a hundred moulded blocks of salt in autumn and a hundred blocks in spring.

4: Lorimer L-3 (1920-4: 1934-5) 1935 AV7 Burusho AV7



## No. XXIX.

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### The Story of Basèng Gairi.

In early times, they say, there was in the Nagir district a tyrannical Tham called Basèng Gairi. He practised great oppression on his people. He seized them to make them construct a water-channel to Masōt at the lower end of Ghulmit. Assembling all his subjects he commanded them, saying: "Bring wrought mud from Chalt and bring flat stones from Guwach."

For some years he thus put them to great trouble. They were unable to carry the channel through. Their backs became galled. Then they took counsel together how they might assassinate Basèng Gairi. He was making them do forced labour on the water-channel and all at once the men attacked him and rushed upon him with intent to stone him.

Basèng Gairi had his horse with him, and he mounted it and they say he made it leap from there to Mōri Dās. Then he escaped up that side of the river to Hunza. He proceeded to Bāltīt in Hunza and up the Mamu Her, and climbing up the Dōdōng Murkū he galloped his horse thence to the Khūro Pferi. Dismounting there he thrust his whip into a tiny spring there was, whereupon both he and his horse sank (into the ground).

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The idea of 'murder, assassination' is probably always implicit and may predominate, so the passage is glossed: "they plotted to secretly-assassinate B. G".

9 *hivíki* — originally written *hívi ki*. It is probably *hívi* + *ik* (+ trans. nom. suff. *-e*, which is unnecessary) cp. § 44. 1.

11—12 *íte paći* — 'the other side' sc. of the river or valley.

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From the hillside into which the horse had sunk, out of the horse's tail, issued a spring of water. They used to call the spring "Basèng Gairi's Spring." It is still there. Furthermore, from the whip which Basèng Gairi had thrust (into the ground) there at the spring, canes had sprung up. They are there now. Also the water-channel which Basèng Gairi had constructed and the revetments on the cliff at the lower end of Ghulmit are there to the present day.

Some say that Basèng Gairi was a Tham, some say he was a supernatural being.

That is all. They tell the story thus.

## No. XXX.

### The Story of Bābā Ghwundi.

They say that in former times Chupūrsan was very populous. The Gilgit Thams used to take tribute from it. The Thamship was in the hands of the Trakhanātīng.

In Ishkūk, they say, there were seven villages. There was a pond there, and in it there was a dragon. The people of the place — each household in turn — used every day to give the dragon as tribute in kind a bull yak, a lump of ghee and a human being. For a number of years they gave to it after this manner.

Then the turn for (furnishing) the supplies for the dragon, came to a certain man. In his house he had a wife and he had a daughter; with himself there were three of them. He said to his wife: "Look here, wife, today the turn for furnishing supplies has come to me. I am going. They have warned me for the dragon's supplies.', When he said this his wife burst into tears. Then she said to her husband: "O husband, don't you go. I will go. Don't you go." On this the daughter said to her mother and father: "O Father, O Mother, don't you go. I will go, because if the dragon devours me a son and a daughter will again be born to you. I will go. Get ready a set of clothes for me."

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8 *iri ka ka* — 'himself also along (with them)'.

12 *eriye* — "his daughter said to her father and mother".

13 *ʌjuri* — 3rd. sg. x of short form of pret. of *a* + *-ju.as.*

*mai.iryen da mairyen* — i. e. my death won't signify: you will be able to have other children and the family will not become extinct. It is curious that she should limit their procreation to "a son and again a daughter".

[Errata: for daughgther read daughter. Cf. P.419, col. 116 -- Analyst]

4: Lorimer L-3 (1920-4; 1934-5) 1935 AV7 Burusho AV7



Then from the house of entertainment there is (sent) a dish on which they put as the Wazīr's portion, a leg (of mutton), and *sherbat* along with bread; and also there is a dish apiece for the Headman and the two Hunza Trangfas on which they put a leg. Then for the cooks there are the fat of the two goats and their necks and skins. And for the musicians there is from ancient times a wooden jar which it is the custom to give to them filled with the oil from the *sherbat*. From that evening's food they set something aside and in the morning, and they bring it with *qurūt tsamik* from the host's house to the place of assembly.

When the Tham stays thus for a month or two months in Herber every day the people who are exempt from carrying loads bring to the Tham's house two goats and a lump of ghee and bread, which they have made with 15 *chuqs* of grain, and *sherbat*. And every day the Tham gives green grass to the Elders for their horses. To the Wazīr grass is given from five houses and they give the Wazīr one *chuti* of grain (for his horse). For the horses each village gives (him?) a rope.

When the hospitalities have come to an end they give a goat and bread (made) of five *chuqs* of grain. This is called *Otaq*. The custom of *Otaq* is as follows: One field has been given to each of them by the Thams and on that they have imposed the *Otaq* tax. Further the exempted man every year gives the Tham as *ilbas* four animals viz. one he-goat, one ram, one she-goat and one yearling kid. Followers of the second rank and load-carriers give every year three animals viz. one she-goat, one sheep and one yearling kid. These are the tax (imposed) on load-carriers. Further, each household gives the Tham four (measures of) grain, which they call *sabūr jèti* and each household gives a *hichuti* of barley, which is called *yashē yūrk*. It is the custom also for every village to give one rope each for as many dogs and horses as there may be.

The Khudā.abād *ilbas* is (assigned) to Gushpur Nafis, and the Nazīmābād *ilbas* to Shābāz Khān and the Miagūr *ilbas* is vested

19 *yaśe yurk* — Wakhi for "horse's barley"; *yaś* 'horse' and *yūrk* 'barley'.

21 *Nazimabad* — the older name of this place was *Śiśīkr Das*.

4: Lorimer L-3 (1930-4; 1934-5) 1935 AV7 Burusho AV7



in the Gushpurs. During the Thamship of Ghazan Khān it was given to Wazīr Asadullah Bèg, because (the Tham) had sent his two sons in command of an army to Seriqōl. The name of the one was Khairullah and the name of the other Faizu. The Kirgiz had shot both at Wachē in Seriqōl, and they had brought them back and buried them in Misgār. It was the hot weather, and in autumn Wazīr Asadullah Bèg exhumed them and, bringing them to Bāltīt, he made a grave and buried them there in coffins. For that service Ghazan Khān had granted Wazīr Asadullah Bèg the Misgār tax as a permanent inheritance. After Asadullah Bèg's death Ghazan Khān had bestowed the Wazīrship on Humāyūn Bèg.

A year had not passed after Asadullah Bèg's death when Ghazan Khān, who had a son called Bapo, despatched Wazīr Humāyūn Bèg and a Bridal Party, with his son, by way of the Irshad to fetch a daughter of Amān-i-Mulk of Chitrāl (as wife) for the latter. After they had arrived at Kirmin, Tera Bèg conspired with Safdar Khān against Ghazan Khān and they murdered him. Then they banished Wazīr Humāyūn to Chitral, and bringing back the Gushpur, Ghazan Khān's son, they murdered him in Shīmshāl. Then Safdar Khān possessed himself of the Thamship of Hunza and Tera Bèg became Wazīr.

When five years had passed with Safdar Khān in possession of the sovereignty the army of the English Government advanced against Hunza. They say that an officer of the English Government, called Lockhart, had come to Tera Bèg and Safdar Khān. They had shown him great disrespect, and when he had said: "Give me right of way through Hunza to China" they had subjected him to great insults.

Hunza and Nagir, joined together and made war. But Safdar Khān and Tera Bèg found themselves unable to fight and fled away to Chinese territory.

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21 *senas ku* — 'when he said' an unusual expression instead of the normal. SINASEY.

23 *ayomanows* — lit. "were unable to" but the sense is more active: "they failed to In fact I believe they at once fled without making any pretence of fighting.

4: Lorimer L-3 (1930-4; 1934-5) 1935 AVT Burusho AVT



Then Wazir Humāyūn Bèg returned from Chitral with the English authorities to Hunza, and the Government gave him the Wazirship. Indeed they gave him the powers of Governor. All members of the Ruling Family had gone off with Safdar Khān; there was none (left in Hunza). Tera Bèg too had gone off and his sons with him. The English Government also gave Humāyūn Bèg, Tera Bèg's land.

Then Wazir Humāyūn Bèg represented to Government that Mir Muhammad Nazim Khān, who was at that time in Sariqol, should be made Tham. He sent a letter to him and brought him to the Government and the Government gave him the Thamship.

Then Mir Muhammad Nazim Khān gave once more to the Wazir the Miagār tax, which was *Gushpuri*, and the *Gushpuri* lands of Haidarābād he also gave to him.

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sowing, they give it to the Haidertâ&d̄kuts for the second watering; when the second watering is done they despatch the water for the Bâltît second watering.

When the Haidertâ&d̄kuts have used the water for seven days, the Bâltîkuts use it for fifteen days, then when the Haidertâ&d̄kuts have used it for fifteen days the Bâltît people use it for a month. This custom has been in force from olden times.

The Berber water (supply) is famous in Hunza. Wazîr Asadullah Bêg constructed the Berber water channel in the time of Shah Ghazanfer. So long as the Berber was not in existence there was great scarcity of water in Hunza. To get drinking water the women used to go to Herchê and fetch it. Hunza was made habitable by the Bâltît water.

The Hamachâting constructed the Hamachî water channel to Ganish and the Altîtkuts took a channel off from the Ulter Nullah. Shâh Salim Khân had constructed a channel for Ali Abâd from Herchê and bringing it along had stopped it at the Kherum Bat. He had been unable to carry it beyond that.

For some reason he had dismissed Wazîr Pîno from the Wazîrship. Pîno was living at his own home. One day, taking the Khurukuts with him he went by night and made them dig behind the Kherum Bat. Making them play on drums he got them to carry the channel through. Shâh Salim Khân, being pleased at this, gave him the Wazîrship again.

Asadullah Bêg constructed the Murkû channel. He also made the Murtaza Abâd channel and the Khuda Abâd channel.

Wazîr Asadullah Bêg had also laid out the trace of the Mîrê Dâs channel. Mîr Muhammad Nazîm Khân carried it out on that trace.

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18 *dewpuniní* — I have taken here as being Causative, as it is glossed Hindustani (infn.) "nikalwanaa", but the verb seems ordinarily to be a simple transitive with the same meaning as *dîwaas*.

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*Barték.* Name of a man. 68.13 ff.

*Barti.* Name of a man. 272.9, 274.8.

*Barúdev.* Name of a man. 68.9.

*Bast i Jawari.* Name of a man. 48.1.

*Bastí Kotor.* Name of a clan settled in Shimshál. 272.2,14.

*...lo.* Bálti-tán. 284.19. (Cp. *Balowki* and Sh. *Palo*).

*Balotá.* Bálti, people of Bálti-tán. 274.7.

*Baltistáwa.* Bálti-tán. 274.1,6.

*Bawi Hawáwa.* The family of the Prophet Muḥammad. 92.2.

*Bayo.* A son of the Thum, Ghazan Khán. 344.11.

*Bo'ashalo.* The territory of the Barátalling clan. 300.1.

*Bo'atalig, Bowtalig.* One of the "Four Clans of Bálti". Shadun Kapóri was a Barátalling woman married to a man of the Khórukuto v. 288.3.

Kulio Lashir (300.9) was of this tribe.

At one time they shared the Úttar grazing-grounds with the Khórukuto and the Dirámiting. 288.3.

Dances at marriage festivals. 302.9.

*Bochar.* Name of a place in Úttar (?).

Cave. 296.7. Irrigation Channel. 280.8, 282.6.

*Bowta.* Name of the Wazír of Shíri Badat. 284.4,19.

*Bowq Gaimri.* A former Thum of Nagir. 276.1 ff.

The name is also given as *Mawq*.

*Bowwa.* Nullah and glacier which debouch from the West into the valley of the Hunza River just above Pasu.

*Bowiin,* sg. *Bowtik,* an alien people, calling themselves *Dum'a*, who are settled in small numbers in Hunza and Nagir. They serve the community as blacksmiths and musicians. They have an Indo-Aryan language of their own, but also speak Burushaski fluently. [563]

*Bo'wtálo.* The territory of the Bówtiko. 280.11.

*Bówi Anjów.* Name of a woman. 284.16.

*Bówwo Mal.* The "Hound Field", a field belonging to the village of Sumaiyar. 196.9.

*Bo'álilo Bar.* A valley and glacier, formerly traversable, between Shimshál and Bálti-tán. For present conditions v. "Unknown Karakoram" by R. C. F. Schomberg. 1936.

*Bowr Thum.* A king of Hulhaiyál (Hunza). He is mentioned with Shah Thum, Núni Thum and Lali Thum as contemporaneous kings (or members of the ruling family?) of Hunza, expelled and supplanted by Kisar. 142.16.

Biddulph, in his genealogical table of the Nagir and Hunza royal families ("Tribes of the Hindoo Koosh", p. 138) begins with

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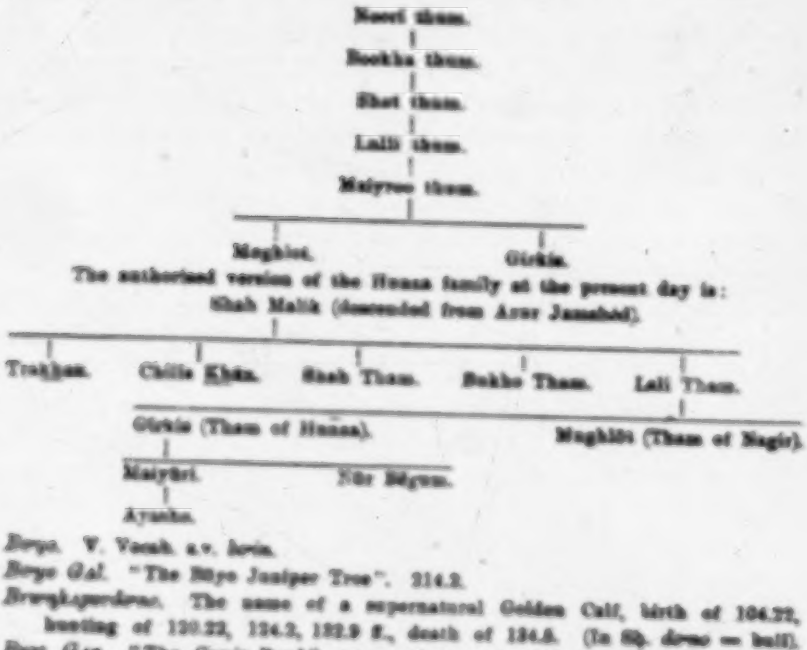


551 *Boryo.* V. Vocab. s.v. *bovin.*

103 *Boryo Gal.* "The Bhyo Juniper Tree". 214.2.

*Brooghaparduma.* The name of a supernatural Golden Calf, birth of 104.22, hunting of 120.22, 124.2, 122.9 ff., death of 124.8. (In Sh. *dowa* = bull).

*Buru Gan.* "The Cow's Road", name of a track leading out of Ültar above Bálti. 249.1.

*Burbuli Gan.* Princess Búbuli — a Princess of Hathaiyíli married by Kisar. 142.21 ff. Proposal that Kisar should marry her. 194.1.

*Burbulimuiq.* Búbuli's Peak; name of a mountain peak in the form of an aiguille, close to Laiftí and to the N. W. of it. Pronounced:

*Burbuli Muiq*, but the *-mu-* is the fem. gen. suffix, not the Pa.pf. with *muiq* peak. 142.26.

*Budul's Khárv.* Name of a thin in Galmit. 272.18.

*Bulchilas.* Name of a locality in Gujhál near Galmit. 288.8.

(Probably *bul* + *ili* (= *lai*) + *das* the open ground at the spring).

*Bulcharika.* 1. Name of a man who stole gold from a *daqalaiha.* 204.1 ff.

2. (*Bulcatharo*) name of a man who knew the language of birds and fetched Samalik to succeed Hazir Jamshéd as Thum of Gilgit. 288.4,6.

*Bul Dara.* A place near Gilgit. 282.21, 286.5,6.

*Burl Mal.* "Spring-Field", name of a piece of land near Bálti. 246.12.

*Bulwási.* Name of a Ramochháting girl who married Diram Chíram, the sole survivor of the Tapshíkuts, and so originated the Dirkmiting. 246.18 ff.

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Bulchutōko's grave at. 206.15.
Filas at. 190.1 ff.
Diram Chūram. 244.10 ff.
Trangfa of. 318.2.
Twin Calves. 354.1 ff.
Water Supply. 352.10 ff.
Ashtanē's descendants. 382.7.

*Ganiśkuts.* The people of Ganish. 318.8, 350.1.

*Gandrupor.* A locality in the mountain range which separates the Hunza and Nagir Rivers for some miles before their junction, and opposite Atā.abād. 204.3, 206.6.

*Gor'elt.* A village close to the right bank of the Hunza River, below and level with Haidarābād. 204.2, 206.4. Marble is said to be found there.

*Gor'eltum Horuy.* The "Garelt Tribe", a name applied to certain water-birds, black with long beaks, that sit and fly in lines (cormorants?), said to have been originally human inhabitants of Garelt. 206.12.

*Gorīō.* A man of the Dr.āmiting Clan. 208.8.

*G'ormāk'almas, Gor Mākal Mas.* The name of a goldsmith and blacksmith. 162.12 ff. (Cp. perhaps Tib. *mgar* smith).

*Gilit, Gilt- y Gilgit.*

*gots Gilt(um.* From this Gilgit (here). 204.1.
*Giltum Thamus.* The Gilgit Thams. 280.1.
*Gil'it Yaçh'esi.* The Gilgit Yachini. 222.6.
*Gil'itor.* To Gilgit. 222.11.
*Gilt-ele, -er, -e, -afer.* 376.1, 278.8, 380.9,10, 382.10.
(Sh. *Gil'it, Gilt-*).

[173] *Girkis.* The first Tham of Hunza after the political separation of Hunza and Nagar. His brother Mughlōt similarly became the first Tham of Nagar. They are the immediate progenitors of the two existing Royal Families.

Biddulph gives the parents of the brothers as Maiyroo Tham and a daughter of Trakhan, himself a descendant of Shīri Badat's daughter and Azur Jamshēd. In genealogical tables in my possession they are variously shown as the sons of Shā Tham and Lali Tham. The claims of the latter are at present favoured.

Cp. the entry under *Bazar Tham* above, Biddulph T. H. K. pp. 24, and 130, and the addendum to the notes on Text XLVII.

*Gohor.* A man's name. 364.13.

*Gu.iski.* Adj. Wakhi. *gu.iski (bay)* the Wakhi language.

*Gu'its,* pl. *Gu'ito.* Wahki (man). 338.9.

*Guwaćis.* Name of a locality and small village on the Nagar and Gilgit-Wazārat boundary, on the right bank of the Hunza River between Chhalt and Nomal. Abl. *Guw'ačim, Guw'ačitsum.* 276.5.

*Guy o Burn.* "Gūyo's Boulder" near Ganish, Gūyo being the name of a man. 190.10.

7:Tobe C,T-3 (1959)1960 AV7 Burusho AV7
Hunza

These chambers were once living rooms and bedrooms. It reminded me of a penthouse. While it didn't have an elevator to whiz you upwards in a matter of seconds or the best in modern plumbing, it did have the air, the view, the history and fascination that no penthouse in creation could match.

Back about 400 years ago one of the rulers of Hunza married a daughter of the King of Baltistan who, as a gift to his daughter and her husband, dispatched 500 workmen from his country to Hunza to erect the Baltit Fort that we now know. The rulers of Hunza dwelt in that fort and made it their palace until recent times. The present Mir, too, when he took office after the death of his father, resided in this palace known as Baltit Fort.

The new palace, in which we were being wined, dined and entertained, had been completed recently and was taken possession of by the present Mir about 7 years ago. Actually though, the new palace was started by the Mir's grandfather back as far as 1925.

While we were guests at the palace, extensive masonry work was in progress as the Mir was having a broad, low, stone-walled veranda erected. This, I understand, would be used, on completion, as his court where the citizens of Hunza would come with their problems and where the Mir would preside in judgment.

However, this work in no way interfered with the normal functions of the household, for, even as the people of Hunza follow the custom of moving upstairs for the summer and downstairs for the winter, so did the Mir.

To me, however, old Baltit Fort was an edifice of distinction, charm and beauty and if I were in the Mir's place, I would never have abandoned it.

made entirely of soft pliable leather, the lower part, including the soles, from yak hide and the upper part from cow or ibex hide. 291 237

I wanted to learn as much as possible about the good people of Hunza. Therefore I was interested in their crafts and craftsmanship. 121

All of the cloth used in making the garments the people wear and the special Hunzan hats are woven on looms that have been in use for hundreds of years. They weave 3 distinct types of material. It takes about 3 days to weave a length of approximately 15 yards of the best cloth, which is hardly sufficient to make a man's and a woman's "choga." The woman's requires 7 yards and the man's takes 9 yards. They trade commodities in exchange for the weaving. Then, during the winter, the men of the households cut and stitch the garments into durable, warm clothing. 286 291 [437] 294 462

The village blacksmith is also the music maker. Somehow, to me, that seems most appropriate for the clang of the hammer on the anvil rings a true music. These blacksmiths and musicians live in a section entirely of their own and they seem to keep mostly to themselves. It seems that all of the blacksmith-musicians of Hunza belong to a tribe known as the Bericho. 326 533 563

These people were sent to Hunza long, long ago by the Prince of Baltistan who was repaying a favor rendered him by the Mir of Hunza. These people have retained their independence and identity and do not generally take part in Hunzan activities. They even speak a language of their own known as Dumaki. This is also referred to as the speech of the Doma, or Bericho, of Hunza. [173] [197]

These people dwell in a quaint village or a community entirely of their own located just below Baltit. The history, the behavior and the manners and occupa- [621]

7:Tobe C, T-3 (1959)1960 AV7 Burusho AV7
Hunza

326 tion of these unusual people stirred up an interest within
533 me, and I wanted to know more about them. I found
569 very little data could be obtained from any of the books I had been able to read on the subject.

[173] But after much discourse and questioning, I learned what I had begun to suspect . . . that the Bericho were actually gypsies who had come to India more than 2,000 years ago. From India, as good gypsies would do, they fanned out to spread themselves in small groups over the entire country . . . some ultimately settling in Baltistan, from whence a colony were sent off to Hunza.

Their place of abode is actually a village known as Berishal. It is a known fact that the people of Hunza depend entirely upon the Bericho for their iron-mongering and their tool-smithing and their music-making.

I was very happy to have unearthed this information so I can pass it along to my readers.

[871] These Berichos used to send their children out of
[167] Hunza to be educated and the Mir told me that he had to put a stop to this practice . . . not because he objected to the children of the Bericho being educated, but because the children did not return or remain with the trade of their parents. As the Mir's country needed artisans of this type, he had to put a stop to their sending their children elsewhere for education.

The Mir went on to tell me how important these Berichos were to the community. They fashioned farm
[414] implements as well as hardware like hinges, latches, razors and many other essential farm and household necessities that are fashioned from metal. Besides making the implements of peace, the blacksmith could also fashion a shotgun barrel.

[651] He further mentioned that each household in the community pays a small tithe as a contribution to-

7:Tobe C,T-3 (1959)1960 AV7 Burusho AV7
Hunza

## CHAPTER 30

# *Who Are the Hunzans?*

I HAVE HEARD the people of Hunza referred to as Hunzans, Hunnukuts, Hunzawals and Hunzas. They prefer to be called Hunnukuts. 101

However, in my writing I am referring to them as Hunzans. I do this strictly as a matter of simplification. I find it easy to say and easy to remember and I also believe it to be the most phonetical of all the terms given.

The Mir claims that the rulers of Hunza were and are direct descendants of Alexander the Great. I could find no proof to either confirm or refute this statement. But it is generally believed that not only the Mir, but the people of Hunza are descendants of Alexander or his soldiers. 643 173

It has been related by many writers that the Hunzans are not by appearance an Asian people. To that I will subscribe completely. They are definitely, in 144

7:Tobe C,T-3 (1959)1960 AV7 Burusho AV7
Hunza

144 countenance and color, not Indian but European.

If you took the first ten Hunzans that you met anywhere and put them in Europe, no one could doubt that they were Europeans. With the exception of a few clearly and unmistakably Chinese-appearing Hunzans, practically each one would pass as a European. It is understandable that a bit of Mongolian blood got mixed in because Hunza is right smack on the Chinese border.

181 The people of this country are unqualifiedly the
• 173 most energetic and industrious of all the people I came across in the East, which lends credence to the fact that they are of European origin.

173 Even before I went to Hunza I read carefully Ar-
643 rian's *Life of Alexander the Great*. After seeing Hunza
174 and being impressed by the conviction that the people of Hunza did appear to be Europeans, I came back and made a further search through the *Life of Alexander the Great*.

It is an historical fact that Alexander took unto himself a wife when he was on his Indian campaign. He married Roxana, the daughter of Oxyartes who was king of Bactria. Bactria is in the northern part of Afghanistan—right smack against the Hunzan border.

Alexander had a posthumous son with Roxana. His name was Alexander Aegus.

So the Mir's claim might have sound historical basis. The Hunzans claim to trace their history back about 2,000 years. Well, Alexander married Roxana back in 327 B. C. So you see, the story may have its point.

I'll further state that the Mir himself looked exactly like one would expect a Mediterranean European to look. He might feign a relationship or descendancy from Alexander the Great, but he couldn't feign that Macedonian appearance.

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Hunza

History also relates most pointedly that Alexander had difficulty with his troops at various points in India where they refused to go any further. Then in Taxila, which is not very far from Rawalpindi on the route to Hunza, he left the sick, disabled and older men. It wouldn't be difficult to imagine that some of the younger wounded men, when they got well, crossed the Himalayas through the Babusar Pass and then wandered up to Gilgit and Hunza or when they were in Bactria, it would have been quite an easy matter—in fact, it was just a matter of walking a few miles through the mountains—to reach the Hunza River.

It is not in my interest to strengthen the Mir's story or the tales that other writers have established about the relationship of Alexander or his men and the people of Hunza. I am merely citing the above from my actual observations and studies. You can accept it or waive it aside.

One would not have a comprehensive understanding of Hunza and the people of Hunza without a few facts about their comparatively early history.

One of the most colorful leaders that the people of Hunza have ever had was the present Mir's grandfather—Sir Mohomed Nazim Khan, K.C.I.E. (Knight Commander of the Indian Empire)—who was the Mir of Hunza from 1892 until 1938 when he died on July 23 at the age of 79, having ruled for a total of 46 years. 'Twas a long rule for any king in any country.

In 1934 when he was 75 years of age his wife gave birth to a son who was named Sahib Khan. In January, 1938 the British crown conferred the title of K.C.S.I. (Knight Commander of the Star of India) upon Sir Mohomed.

He was followed by his son, Ghazan Khan who ruled from 1938 to 1945—not quite 8 years. Ghazan Khan

7:Tobe C,T-3 (1959)1960 AV7 Burusho AV7
Hunza

344
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712 wedged together to form a formidable protection against invaders of their day.

796
241
643 'Tis for the Festival of the Bopfau, which is the Burushaski name given to the barley-seed-sowing festival, that the Mir comes dressed in all his regal finery and robes of state to practice a ritual that has been carried on for hundreds of years by the Mirs of Hunza.

[173] It would appear this ceremony is a carry-over from that performed by the ancient Greeks and the people of Hunza like to emphasize this, as though forging another link in the chain of evidence that would tie them in as descendants of Alexander the Great.

[292] On this occasion the Mir wears a magnificent gown with a wide belt fastened around his waist, in harmony with the gold brocade that bedecks the gown. At his side he carries the ceremonial sword in a carved ivory scabbard. He makes a most imposing, handsome figure with his head crowned with a clerical cap with flowing egret feathers held in place by a large golden pin. The Mir's brother, Ayesh, and the Mir's eldest son, the heir apparent, come similarly attired.

With an assembled crowd watching, the Mir drives a plough pulled by two oxen or a yak down and back along the field and into this furrow he sprinkles seed mixed with gold dust. The ceremony is repeated three times and then the Mir throws handfuls of the seed
[789] into the air. Fable has it that if anyone catches a grain of seed and takes it home and mixes it with his own seed, he will be assured of a fine harvest.

The seed-sowing ceremony is not only performed at Altit but in two other Hunzan villages so that the Hunzan farmers can come and catch a seed to insure themselves of plenty for the following year. By doing it in three different locations, it means that no Hunzan farmer will have to walk more than a few miles to partake of the Mir's blessings.

7:Tobe C,T-3 (1959)1960 AV7 Burusho AV7
Hunza

stay aloft. Heights offer no terror for any Hunzan— man, woman or child. I think if a Hunzan suffered injury because of a fall from a height, he would be ashamed and embarrassed, but let me admit that they do have falls and broken limbs, too. I found this out when I met Hunzans who were expert bone-setters.

I have to admit that generally speaking the Hunzans' clothes are nondescript. However, I was strongly attracted to the Hunza hat which is best described as a rolled, sausage brimmed, soft white woolen covering. But it is really and truly an ingenious contraption. It is made of native homespun wool, white or creamy in color and mighty good wool, it is, in my opinion.

These hats are worn summer and winter by the boys and men. I tried them and found that they did keep out the summer heat. Wherever I met the boys and men of Hunza they always wore these hats. In the winter they can be rolled down to cover not only their ears but their faces and necks as well. I attest that it is a valuable and completely satisfactory headpiece. I thought they were quite attractive and enhanced the handsomest of the Hunzan men.

They have the choga which is a long flowing cloak worn by both men and women during the winter. This cloak is made of the same grey homespun wool and is never dyed but its creamy color is attractive and pleasing to the eye. Evidently this choga is quite similar to the toga worn by the ancient Romans. Who knows? Maybe some of Alexander's men or Alexander himself brought a toga with him from his homeland when he came to the East.

Apart from the attractive, useful, comfortable, Hunzan sausage-brimmed hat and choga, the best I can say for the rest of the clothes worn by the people of Hunza is that they are utilitarian.

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Hunza

Part or all of the armies of Alexander the Great wound their way through the Hindu Kush mountains. Whether or not they ever found their way into the Karakorums, history does not designate, but I suspect that they did, because the Hunzans are supposed to be descendants of Alexander the Great or his soldiers and Hunza is in the Karakorums.

The Himalayas in the encyclopedia are stated to lie in India, Tibet, Nepal, Sikkim, Bhutan and China but I know for certain the Himalayas extend into Pakistan as well.

At this point I am not seeking to take issue with any gazetteer, encyclopedia or other volume of facts. I am just pointing out the difficulty I encountered in getting the information down to a semblance of order and accuracy. Further, I have consulted with, written to and requested details from many sources who should know the facts, and in practically every case I came to a dead end. It seems as though very few people in the world know the exact location and extent of these three mountain systems.

One man who did seem to know them and placed them accurately was Eric Shipton and by the heavens, he should know—he spent more time among these mountains than any white man in history.

A curious thing about the people of Hunza . . . they do not have names for the peaks in the area and there are some mighty lofty peaks. Even the famed Rakaposhi has no individual name in Hunza. It is just called "Dumani," the same as every other high mountain or mountain peak that they came across. Actually, "dumani" means "covered with a cloud."

I guess they're so accustomed to seeing these awesome peaks that they become impervious to them. So what? Another hill! Every time I asked one of the

4: Durand G-3 (1888-93) 1900 AV1 Kashmir
Burusho AV7



it lies entirely on the right bank of the Hunza river; above Hunza, as far as the passes of the Hindu-Kush, it embraces both banks. It is bounded on the north and east by the Hindu-Kush, which separates it from the Pamirs and the valley of the Yarkand river; to the west, by a range which separates it from the Karumbar or Ishkuman valley; and to the south, by the Hunza river which divides it from Nagar. The total population probably amounts to some ten thousand souls. The country is racially separated into two divisions, Gujhal and Kanjut. Gujhal begins at a village called Gulmit, eighteen miles above Hunza, stretches to the passes, and is inhabited by emigrants from Wakhan, who still speak the dialect of their original home. Kanjut or Hunza proper comprises the rest of the country, and is inhabited by a Dard race of the Yeshkun caste, speaking Burishki.

Hunza and Nagar were, according to tradition, ruled by the same chief till some centuries ago, when the ruler of the day divided the country between his two twin sons, who were deadly enemies. The Hunza ruler was murdered by one of his brother's adherents, and left an only daughter. This young lady fell in love with her cousin, the son of the ruler of Nagar, and the lovers met, necessarily by stealth, the prince swimming across the Hunza river every night. The result was a son, the founder of the present line, which is called Ayeshé, or heavenly; for, to conceal the mishap, the story in Hunza is that the father was a prince from Shignan, but that his name having been forgotten he was called Ayesho, or the "heaven-sent." The Hunza chief is styled Thum, as was his brother

4: Durand G-3 (1888-93) 1900 AV1 Kashmir
Burusho AV 7



of Nagar, and the name is supposed to be the corruption of the Chinese word Tung, which forms part of many Chinese titles. The Thum was an absolute ruler, who killed or sold his subjects into slavery as it pleased him; but that the rule, though despotic, must have been tempered by common-sense is shown by the fact that the office of wazir, or minister, has gone down in unbroken succession from father to son for seven generations.

Safdar Ali, the Thum at the time of my visit, had murdered his father, Ghazan Khan, three years previously, and his character caused me some anxiety. He had, it is true, as had the Nagar chief, written to Government, and asked that a mission should be sent to him, but he bore an ill name for treachery, cruelty, and weakness. In common with most of his subjects he belonged to the Maulai sect, the followers of which, though calling themselves Shiahs, were a bye-word on the frontier for their shameless violation of all the leading Mahomedan doctrines. The men drank wine freely; their morals were of the loosest; a man considered himself honoured if his wife attracted the Thum's attentions, and hospitality enjoined that he should offer her to his guest. Withal, they were cheery, pleasant people to deal with, slight, wiry, and very active, first-rate mountaineers, and of untiring energy, a great contrast to the Shins of Gilgit. With none of the bloodthirstiness of the Pathan they yet had a great reputation for bravery, and had more than once invaded and severely handled their Nagar neighbours, who were said never to have carried the war into their country.

The cultivation in Hunza is very limited; the

1: Leitner L-3 (1866-93) 1893? AV3 Dard AV3
Burusho AV7



D 173

have already been given in my "history" of their "Wars with Kashmir.' Just as in Chilâs and Kandiá, the administration is in the hands of a Board of Elders. The Maharaja of Kashmir only obtains tribute from three villages in Chilaz, *viz.*, the villages of Chilás, Takk and Bundar.

B 173

V.—NAGYR,* [is tributary to Ahmad Shah of Little Tibet about the beginning of this century, but soon throws off this allegiance to Ahmad Shah under Alif Khan.] (?) ... ... ...

[See "Historical Legend of the Origin of Gilgit," pages 9 to 16. The Nagyr-Hunza Rajas or Thams similarly claim a divine origin and account for it through the two fairy-brothers who disappeared at Gilgit. See note on page 111.]

Alif Khan. 1800 (?)

Raja Za'far Khan Záhid (the present Raja of Nagyr).

Son (a hostage for his father's adhesion to Kashmir, whom I saw at Gilgit in 1866). The names of his maternal uncles are Shah Iskandar and Raja Kerim Khan (?) the elder brother. (The full genealogy of Hunza-Nagyr is given elsewhere.)

["Nagyr," which Col. Biddulph very properly writes "Nager" (like "Pamèr") is now spelt "Nagar," so as to confound it with the Indian "Nagar" for "town," from which it is quite different.]

VI.—HUNZA ... ... ... Ghazanfar, died 1865.

Ghazan Khan, present ruler.† (1866)

VII.—BADAKHSHAN ... ... *Sultán Shah.*

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Rejeb Shah. Mirza Kalán.

Ahmad Shah.

NIZAM-UD-DIN (surnamed MIR SHAH). Yusuf Ali Khan. Saad-ulla Khan.

Rahmat Shah. Shah Ibrahim Khan. MAHMUD SHAH [1872] (present ruler of Badakhshan under Kabul) stayed a long time with his maternal uncle, the ruler of Kunduz, whence he has often been miscalled "a Sayad from Kunduz."

Shajá-ul Mulk. JEHANDAR SHAH, the former ruler, independent of Kabul (now (1872) a fugitive; infests the Kolab road). Suleyman Shah. Shahzada Hasan. Abdulla Khan (by a concubine).

Yusuf Ali Khan had seven sons: Mirza Kalán, surnamed Mir Jan; Hazrat Ján; Ismail Khan; Akbar Khan; Umr Khan, Sultan Shah; Abdurrahim Khan (by a concubine).

Saad-ulla Khan had two sons: Baba Khan and Mahmud Khan (by a concubine).

* Only so much has been mentioned of the Genealogies of the rulers of Nagyr, Hunza, and Dir, as belongs to this portion of my account of Dardistan.

† Full details of the son and successor of Ghazan Khan, Safdar Ali Khan, to the present vassal of the Kashmir (Anglo-Indian) Government, Muhammad Nasim Khan, the fugitive Safdar Ali Khan's half-brother, are given elsewhere.

1: Leitner L-3 (1866-93) 1893? AV3 Dard AV3
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D 173 to appoint Pahlivan as Governor of Yasin, who would be quite safe there. Daulat Shù was sent because he knew the roads and had often gone to Chitrál. He reached the place in seven days. Aman-ul-Mulk replied that he could not send Pahlivan, unless Isa Bahadur also agreed to MIR VALI and Wazir Rahmat. He gave Daulat Shu a parting present of a gun, sword and horse. Daulat Shù told Isa Bahadur of the result of his mission. Isa at once set off for Gilgit to consult with Zoraweru. He represented to him that unless Aman-ul-Mulk was allowed to have his way, he himself could not hold his own at Sher Kila. Zoraweru, upon this, gave him full permission to act as he liked, taking the responsibility on his own shoulders in the event of the Maharaja asking any questions, as the only means of securing some peace. Isa then again despatched Daulat Shù in all haste, who reached Chitrál in five days, with the message that Aman-ul-Mulk should do him the favour of sending the three men he had suggested. Aman-ul-Mulk entertained Daulat Shù for twenty days, during which time he assembled 2,000 young men and sent them to Yasin with Pahlivan, Mir Vali and Rahmat. He made those three take an oath on the Koran that they would never intrigue against each other, "for, if you do, you will fall an easy prey to Isa Bahadur." When they reached Yasin, they sent on Daulat Shù to Isa Bahadur. The first thing they did was to get the fugitive Yasinis back to their country which they ruled as in former days. Isa Bahadur was glad at this and gave eight tolahs of gold to the messenger.*

## IV.—WAR WITH NAGYR AND HUNZA. [1864]

B 173 It is now nine years since these wars have taken place or two years after the conclusion of the war with Yasin. The Maharaja wrote to Zoraweru that after all what he wanted to conquer were the countries of Nagyr and Hunza, as there was no profit to be gained from Gilgit and Yaghistan, whence hitherto, he said, "we have only reaped stony districts and loss of men," [in reality, Gilgit and Yasin are fertile, whilst Hunza is "stony"]. Zoraweru at once set out for Nômal, which is twelve kôs from Gilgit in the direction of Nagyr and sent Mehdin Khan of Bunair and Sultan Wazir of the Janheri descendants and Saif Ali, Commandant, with 8,000 infantry. Zoraweru himself remained at Nômal in order to facilitate communications and bring up help, if necessary. The army advanced next day to Chaprôt, Guyétsh and Hini, of which the latter is in Nagyr and the former in Hunza

* The Kholi people from whom the Sazini heard the account of the massacre were 100 merchants who had come to Gilgit, as is their custom, to sell goats, etc., and had there been arrested and taken along to Yasin by Isa Bahadur, in order to prevent their spreading the news of the impending attack. There were also eight men from Djajiál and five from Patan. The following were the Chiefs with the merchants: Kâbar, Kali, Dessa, Amr, Djá—Shins of Mahrein in Koli (four miles from Koli). Sabit Shah, Aman, Shudum Khan, Serdân, Guldân (Kamins); Hajetu, Lola, Shughlu Hákko, Einat, Puz, Khushir (Yashkuns); Ashmál, Gulu, Subhân Shah, Bilál, Mahoimu, Yadúla, Najb-ulla of Koli; Bolón Khan, anu Bula Shái, two Patan Sirdars—Wáli, Sirdar of Djajiál, a Shin, with seven Zemindars. I, adds my informant, have also heard it from Mulk Aman who was not present, but who sorrows deeply for the occurrence. (The atrocities related are fully confirmed by Mr. Hayward's account, quoted elsewhere, and by what I saw and heard myself in 1866. Mr. Hayward fixes 1861 as the date of the massacre.)

1: Leitner L-3 (1866-93) 1893? AV3 Dard
Burusho AV7



and encamped between these places on a plain.* (?) Guyétsh and Chaprôt are on the frontier of Hunza. Its inhabitants speak the same language as the people of Hunza. Hini was on the other side of the army and is on the frontier of Nagyr. The Chief of Chaprôt is Shah Murad Wazir, whilst Sirdar Mamal Beg is at Hini and Phagoi, the Lumbardar, at Guyétsh, whose son is Shukar Beg, a brave young man. The chief command of the invading troops was given to Sultan, who had previously sent a man, Uruz Ali, to the Hunza Raja, to announce his arrival. He told him to lie in ambush at Nilamutsh in order to destroy the troops under the other Kashmir Officers. "I will draw off, he said, half the army in the direction of the Valley." Uruz Ali was by origin a Hunza man who had settled at Gilgit. The Raja of Hunza acted on the advice thus sent. When Wazir Sultan came to Nilamutsh, he started with some youths towards Chaprôth Now Nilamutsh is a place so surrounded by inaccessible and high mountains that escape from an enemy who occupies them is impossible and even a great army is helpless. No one prevented or questioned the movements of Sultan, who advanced about one kôs out of Nilamutsh —Mahdin and Saif Ali now entered the place when they were at once assailed with stones and bullets on every side by invisible enemies and lost 400 young men in killed between forenoon and evening. Two Nagyris only were wounded, one being shot through the mouth who is still alive and the other receiving a bullet in his thigh from which he subsequently died at Nagyr. When the surprised Generals consulted at night on the events of the day, they inferred from the absence of Sultan and the fact that he had got safely through Nilamutsh, as well as from the unexpected presence of the enemy, that treachery had been at work. The reason of this conduct was that Sultan, although the bravest to fight on behalf of the Maharaja, had not been rewarded with land as Isa and Azmat had been, but had remained under the direct orders of Zoraweru, who had put him forward in the war in order to get him killed and who had poisoned the Maharaja's mind against him. "However," the Generals added, "at present we must think of getting out of this place; otherwise not a man will remain alive to tell the news at Nômal." They then decided, on the suggestion of Saif Ali, to send two Dareylis, Firôz and Kúweti, into the Hunza lines, as they might have influence with them, being also Yaghistanis, in order to secure the safe return of the Army. The task was reluctantly accepted by the Dareylis whose presence in the Sikh Army naturally compromised them. However, they went and swore on behalf of the Sikhs that if they were allowed to depart no future invasion should ever take place. Naudin, the Wazir of Nagyr and Ghazanfar of Hunza refused, on which the Dareylis requested that they might be shot and their bodies thrown in the valley, as a proof that they had done their best and failed in their mission. "We are Mussulmans and you should forgive us and as a natural consequence those whom we represent." The men now prepared for death, when Naudin

* There is a place called Nilamutsh—green mountain ridge—literally a mountain that has fallen off a still higher one. Chaprôt is three kôs above and Guyetsh two kôs below this place. Hini is on the other side of the river two and a half kos from Nilamutsh. Chaprôt has 150 houses; Guyétsh 30 and Hini 80 houses.

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173 interposed and got their request sanctioned, on the understanding that the Sikhs would at once return to Gilgit or else he would attack within an hour. The Kashmir Army, which had been re-joined by Sultan in the meanwhile, were only too glad to get away on these terms and returned to Nômal. Sultan gave out that he had gone ahead in order to clear the road in advance. However, Zoraweru was informed of the treachery, and, at once, put Sultan in chains and sent him to Jammu with a detailed letter under strict charge of Sirdars Baghdûr Shah and Ghulam Haidar and ten soldiers.

Zoraweru then took the army back to Gilgit. When the Maharaja read the letter, from which it appeared that no one except Sultan's *confidant*, Urûz Ali, who, the Gilgitis said, was always going backwards and forwards to Hunza, could have gone to inform the Hunza people of an attack, which must have been successful, had they not been forewarned, he condemned Sultan to imprisonment for life. I think that it was a got-up affair, for Zoraweru had often and in vain tried to take Hunza-Nagyr. As a proof of this I may mention that Hilli Shah of Hunza had come to Gilgit a few days before the expedition to buy merchandise. The Wazir sent for him, gave him money and took him into his confidence. Seven days after he asked Hilli Shah to assist him in an attack on Nilamutsh which he was contemplating a month hence. Hilli said that he and his brother Mirza Khan, an artilleryman famous for his bravery and influence, would guide the Sikh Army through Nilamutsh into Hunza. So they swore to abide by this plan and the Wazir dismissed him with a present of Rs. 40 and a Lungi. He also promised great rewards in the event of the success of the expedition. Hilli Shah told Mirza Khan, who was delighted. Uruz reached Hunza after Hilli Shah and told the Raja of it, who sent for Hilli Shah and enquired from him whether he had heard anything at Gilgit about the movements of the Sikhs or of an attack on Hunza. Hilli Shah said that he had not been to Gilgit and had heard nothing. However, the Raja noticed the Lungi which Hilli wore and which Uruz said had been given by Zoraweru. When he set out to surprise the Sikhs he sent for the brothers: Mirza Khan came at once, but Hilli Shah hid himself at Gakkar[illegible], five kôs above Hunza. When Ghazanfar returned from the war, he sent for Hilli Shah. The messenger found him returning from a hunting expedition and brought him to Ghazanfar who asked him, why he had not gone to the war against the infidels; "has the Lungi on your head bribed you?" and added "it is improper that you should live." He was accordingly cut into pieces (literally) before the eyes of Mirza Khan, his brother (who is still alive and braver than Hilli Shah and also a better artilleryman); as for Uruz Ali, he was put in prison for a fortnight by the order of the Maharaja, as soon as he came to Gilgit, although Zoraweru wanted him to share the fate of Sultan. At that time Kalashmir of Dareyl visited Gilgit and was well entertained by Zoraweru for twenty days, when he presented him with a shawl and Rs. 100 and gave cheap shawls to the Sirdars who came with Kalashmir. Zoraweru then asked them, as he had conquered the whole of Yaghistan, to collect tribute for the Maharaja. This was agreed to, but when Kalashmir returned to his country he did nothing. In the war that will ensue I was present all through.

1: Leitner L-3 (1866-93) 1893? AV3 Dard



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*Note on the Genealogy of the divine Rajas of Nagyr* (given to me by Raja Habibulla Khan of Nagyr in 1886).—At Doyur, near Gilgit, on the mountain-top, three fairy-brothers shot at a calf, which only the youngest (Azru) hit and was induced to eat, thereby losing his fairy-hood. The two others flew away and settled on another mountain, but the crowing of a cock betrayed them to the people of Gilgit who made one of them, Tura Khan, Raja of Gilgit; the other, Chalis Khan, becoming Raja of Nagyr. [This account is incorrect as *Azru* became Raja of Gilgit, because he had become man by eating meat (*incarnation*), but it is interesting as showing the desire of Nagyris to be connected with the Historical Legend of the origin of the neighbouring and more civilised Gilgit. Some say that Chalis Khan had no son, but that the Rajas of Nagyr are the descendants of the Makpon rulers of Little Tibet (from which the Makpon-i-Shang-rong—see page 107—takes its name). Others say that Alladad was a son of Chalis Khan; at all events, the founders of the Hunza-Nagyr Dynasty, Girkis-Mogholot, two brothers, whether descended from Mogholot or Chalis, are called Mogholoti, Girkis becoming the Tham of Hunza, and Mogholot that of Nagyr. As for Alladad, he was succeeded by Kamal, whom Rahim and Babar (or tiger) followed in turn. Babar's son was Ferdûs, and his son Alif Khan was the father of the present reigning Chief, Zafar Khan, whose progeny is very numerous]. [The above account, although very deficient and confused, supplements, as regards Hunza-Nagyr, the important "historical legend of the origin of Gilgit," which will be found on pages 9 to 16, and which chronicles the change in the Shîn rule in Dardistan. The mystery in the Hunza-Nagyr dynasty fitly entitles it to be called "ayeshó," or "heavenly." I can quite understand that the Chief of Hunza, unable to convince European disbelievers of his divine origin, should have claimed a descent from Alexander the Great, *faute de mieux*, since the more terrestrial chiefs of Badakhshan and other neighbouring countries claim to be descended from that conqueror. (See note on page 55 and page 69.)

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Colonel Biddulph gives the following interesting version of the above story:

"The ruling family of Hunza is called Ayeshé (heavenly), from the following circumstance. The two States of Hunza and Nager were formerly one, ruled by a branch of the Shahreis, the ruling family of Gilgit, whose seat of government was Nager. Tradition relates that Mayroo Khan, apparently the first Mahommedan Thum of Nager, some two hundred years after the introduction of the religion of Islamin to Gilgit, married a daughter of Trakhan of Gilgit, who bore him twin sons, named Moghlot and Girkis. From the former the present ruling family of Nager is descended. The twins are said to have shown hostility to one another from their birth. Their father, seeing this, and unable to settle the question of succession, divided his State between them, giving to Girkis the north, and to Moghlot the south, bank of the river.

Age did not diminish their enmity, and Girkis, while out hunting, was one day killed by an adherent of Moghlot, a native of Haramosh, named Mogul Beg, who, under pretence of a quarrel with Moghlot, took service with Girkis, and persuading him to look up at some game on the cliff above him, drove an arrow into his throat. Girkis left only a daughter, who, according to the custom of the country, became Queen or Ganish of Hunza. Her first care was to avenge her father's death. The tradition relates that having sworn to tear the murderer's liver with her teeth, she carried out her vow to the letter. Left without a chaperon, she was not long without getting into a scrape, as young ladies in similar circumstances are apt to do. The young prince Kamal Khan of Nager, a younger son of Moghlot, crossed the river by night, serenaded her and won her heart. Night after night the lovers met, unknown to the rest of the world, till serious consequences ensued; and one fine day it was announced in Hunza that, though Providence had not yet provided the princess with a husband, it had seen fit to bless her with a son. Morals in Hunza are not of the strictest even now, so that few questions were asked, and the good people generally contented themselves with beating their drums, dancing, and the usual festivities proper on the occasion of the birth of the Prince Chilim Khan. Kamal Khan seems to have 'behaved badly' all through, as the above story is concealed in Hunza under the fiction that a prince of Shighnan became the husband of the princess, but that his name being forgotten he is known only as Ayeshó (Heaven-sent), from which the present ruling family of Hunza takes the name. The present Thum of Hunza is Ghazan Khan" (1880).

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AV3 Dard AV3
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rocky ledges, sometimes letting oneself down nearly to the water's edge, then ascending 300 or 400 feet above the stream, holding on by corners of rock, working along rocky shelves 3 or 4 inches wide, and round projecting knobs and corners where no four-footed animal less agile than a wild goat could find a path. D 133

Immediately above the bend of the river is the district of Chaprot, consisting of the fort and village of that name and three other villages. This has always been a fruitful source of contention among the rulers of the three states of Hunza, Nager, and Gilgit, between which it is situated, principally on account of the fort, which, according to local ideas, is impregnable. It is situated in the angle formed by the junction of two streams, with high precipitous banks, and can therefore only be approached from one side. It has belonged in turns to all three states, but at present is garrisoned by Cashmere troops. Continuing up the valley to the eastward, at about 52 miles from Gilgit, the residences of the rulers of the two states of Hunza and Nager are reached, the river forming the boundary between the wild two. D 361 648 B 121 361

The view of the great Rakiposh Mountain from the north side is truly striking. From the water's edge it rises without a break for 19,000 feet to its topmost peak, which is over 25,000 feet above the sea-level. Its lofty sides, girdled with dark pine forest and seamed with glaciers and *mers-de-glace*, some of which reach nearly down to the water's edge, overlook numerous fertile settlements which are nourished by streams flowing from the great mountain. Above the forests extensive fields of snow sparkle and glitter in the summer sun, while, overtopping all, great points of granite, on whose steep sides the snow can scarce find a resting-place, give emphasis and unity to a scene not easily forgotten. B 133

Above Hunza the course of the river, which rises in the Hindoo Koosh, lies entirely in Hunza territory. The people of these two states, of whom so little is known, have been counted as mere robber tribes, who have brought themselves into notice by their depredations on the caravans between Yarkund and Leh. This is, however, scarcely a just estimation of them. They are of the same stock as the people of Yassin, Ponyal, and the majority of the people of Gilgit and the neighbouring valleys. So far from being mere robber tribes, they are settled agricultural communities, living under rulers who boast of their long unbroken descent from princes of native blood. Hemmed in by lofty mountains, they are B 721 B 144 B 173 186

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4 AV3 Dard
Durusho AV7



proud of the independence they have always maintained, and they probably present the spectacle of a race living under almost the same conditions now as their forefathers did fourteen centuries ago. The rulers are called *Thum*, and their families are descended from twin brothers, Moghlot and Girkis, who lived about the end of the fifteenth century. General Cunningham makes the somewhat natural mistake of confounding Girkis with Kirghiz, and suggests that the former inhabitants of Hunza must have been Dards (?), who have since been displaced by the nomads of the Pamir. From this he goes on to argue that the rulers of Shigar must also be of Kirghiz blood; and following the same line of argument he states that the Astor district must once have belonged to the Tibetan race, because the ruling family are Makpons. He also mentions the Gilgitis as a race of Dardo-Tibetans, for which assumption there is no adequate foundation.[1]

I have been told by a Nepaulese gentleman that *Thum* is a Chinese title, meaning Governor, and that it is used in a reduplicated form *Thum Thum*, to signify a Governor General.[2] Its existence in these countries, where its origin has been completely lost sight of, is curious and must be extremely ancient.

The rulers of Nager, who are descended from the first-named of the two brothers, are called Moghloté, the present Thum being Jaffer Zahid Khan. Though the smaller of the two states, Nager has the larger population, owing to the greater amount of cultivable ground which it contains. The population is about 10,000 souls. The land where cultivable is extremely fertile and bears exceptionably heavy crops, and the Nager streams are rich in gold. The country is especially famous for its apricots, which are dried and exported to the Punjab in considerable quantities. Nearly opposite Hunza, the Myetsil River, a considerable stream, joins the main river from the south-west. The fort of Nager and the Thum's house are on the southern side of this stream, about 3 miles from the junction, at an elevation of 8,000 feet above the sea. Both sides of this valley belong to Nager, and it forms the eastern boundary of the state. At the head of it is the difficult and dangerous road over the Hispar Pass into the Shigar Valley, which is never used except in cases of necessity. When Cashmere authority was temporarily

[1] Cunningham's *Ladák*, pages 27, 28, 29, 395-6.

[2] It is perhaps a corruption of the —ood Tung, which appears in many titles. The Chinese Governor of Kashgharia is called Tsung Tung, and the officer who commands the troops is styled Tung-lung.

4 [See I. Cunningham, AJ 34 West Tibetan file -- Analyst]

Sir Biddulph C-3 (1873-1878) 1880 Afgh-Afghanistan-Afri
4 AN3 Dard
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In Wakhan, Sirikol, and Kashgar, the name of Kunjoot 101
is given to Hunza, though this name is not in use among the inhabitants themselves, nor among any of the people dwelling south of the Hindoo Koosh. The name, according to the pronunciation of the inhabitants themselves, is more properly Hunzoo. In ancient times it was called Challaj Bultum, a name which has now fallen into disuse.

The ruling family of Hunza is called Ayeshé (heavenly), 173 •
from the following circumstance. The two states of Hunza and Nager were formerly one, ruled by a branch of the Shahreis, the ruling family of Gilgit, whose seat of government was Nager. Tradition relates that Mayroo Khan, apparently the first Mahommedan Thum of Nager some 200 years after the introduction of the religion of Islamin to Gilgit, married a daughter of Trakhan of Gilgit, who bore him twin sons named Moghlot and Girkis. From the former the present ruling family of Nager is descended. The twins are said to have shown hostility to one another from their birth. Their father, seeing this and unable to settle the question of succession, divided his state between them, giving to Girkis the north, and to Moghlot the south, bank of the river.

Age did not diminish their enmity, and Girkis, while out hunting, was one day killed by an adherent of Moghlot, a native of Haramosh, named Mogul Beg, who under pretence of a quarrel with Moghlot took service with Girkis, and persuading him to look up at some game on the cliff above him, drove an arrow into his throat. Girkis left only a daughter, who, according to the custom of the country, became Queen or Ganish of Hunza. Her first care was to avenge her father's death. The tradition relates that having sworn to tear the murderer's liver with her teeth, she carried out her vow to the letter. Left without a chaperon, she was not long without getting into a scrape, as young ladies in similar circumstances are apt to do. The young prince Kamal Khan of Nager, a younger son of Moghlot, crossed the river by night, serenaded her, and won her heart. Night after night the lovers met, unknown to the rest of the world, till serious consequences ensued; and one fine day it was announced in Hunza that, though Providence had not yet provided the princess with a husband, it had seen fit to bless her with a son. Morals in Hunza are not of the strictest even now, so that few questions were asked, and the good people generally contented themselves with beating their drums, dancing, and the usual festivities proper on the occasion of the birth of the prince Chiliss Khan. Kamal Khan seems to have

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173 "behaved badly" all through, as the above story is concealed in Hunza under the fiction that a prince of Shighnan became the husband of the princess, but that his name being forgotten he is known only as Ayesho (Heaven-sent), from which the present ruling family of Hunza takes the name. The present Thum of Hunza is Ghazan Khan.

The rivalry of the two brothers has been perpetuated till the present time, and has become almost an article of faith between the people, as well as the rulers, of the two states. 721 The people of Hunza have a greater reputation for bravery 648 than those of Nager, but they are not warlike in the sense that the Afghans may be said to be so.. Secure in the inaccessibility of their country, they have preyed upon all their neighbours without fear of retribution. At the time of the insurrection of the seven Khojas in Yarkund in 1847, Shah Ghazanfur Khan of Hunza rendered assistance to the Chinese in overcoming the rebellion. In recognition of this service a jagheer was granted to him close to Yarkund, and a brass tablet inscribed with a record of the friendship of Hunza towards Pekin, and its reward was placed on the gates of the city. A fixed subsidy was paid by the Chinese to the Thum of Hunza, who in return gave a nominal allegiance. Under these circumstances, the caravans between Yarkund and Leh were regularly plundered in the valley of the Yarkund River near Koolanooldi by the Hunza people, whilst the Chinese authorities winked at a proceeding which they were unable to prevent or punish. The raids were organised by the Thum, and looked upon as a right conferred by the proximity of the caravan route. His agents in Yarkund sent notice when a rich caravan was about to start, and a party was at once despatched by mountain paths known only to themselves, to lie in wait for it. Besides the plunder carried off, young men were generally seized and sold into slavery, which caused Hunza to become the chief place of resort for slave-merchants from Badakhshan. The last exploit of the kind, and the most successful recorded, took place in 1865, when no less than 50 camels and 500 ponies laden with merchandise were driven from Koolanooldi to Hunza by way of Ujadbai without opposition. Kunjooti eyes still glisten when they talk of that day, but the establishment of the firm rule of the Atalik in Kashghar put a stop to future proceedings of the kind. On the re-establishment of Chinese power in Kashghar in 1878, Ghazan Khan preferred a formal request to me that he might revive his ancient right

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Burusho AV7



In Hunza there is a tradition preserved of the occurrence B
at some remote period of a Mongol invasion, but no clue 173
exists to the approximate date. It is said to have taken place at a period before the separation of Hunza from Nager. In more recent times a prince of Nager is related to have visited Cashmere to seek assistance from Shah Jehan, which was granted, and the prince thereby enabled to expel his brother and make himself master of the country. Bernier mentions another prince from this neighbourhood, by name Bowali Khan, applying in a similar manner for assistance to Shah Jehan. This prince appears to have belonged to the family of the rulers of Iskardo or Shigar.

During the rule of Ghazanfur Khan, the father of the present Thum of Hunza, Nager was temporarily forced to give allegiance to the Hunza ruler, who had secured the active alliance of Suleiman Shah, of the Khushwakté family.

Returning into the Gilgit Valley, 19 miles above Gilgit, D
the Ponyal District is reached. This stretches for some 131
22 miles up to the Yassin frontier. Of old an appanage of Gilgit, Ponyal became in later times a bone of contention D
between the rulers of Yassin and Gilgit, who each possessed 173
it in turn for a time, till it finally came into the possession of Cashmere in 1860. Soomalik, whose name will be found in the genealogy of the Gilgit Ras, is said to have given Ponyal as a dowry with his daughter to a prince of Chitral. At a later date it became an independent republic for a time, till a certain Shôt, a native of Darel, made himself Thum of Ponyal, but was shortly afterwards slain by Shah Pershah, of the Khushwakté family of Yassin, who established his son Booroosh as ruler. The present Ra of Ponyal, Akbar Khan, is a descendant of Booroosh, his father having been re-established and confirmed in his possession by the Cashmere Government in return for services rendered in the P
wars which finally established the Dogra rule on the right 648
bank of the Indus. Cashmere troops garrison Ponyal, and grave cases are under the jurisdiction of the Gilgit officials, but no revenue is paid either to Cashmere or to Akbar Khan, who receives in lieu a fixed subsidy from the Maharajah, in consideration of which he is bound to maintain a certain number of men to guard the frontier posts in time of peace, and to render military service in war. But for this arrangement, Cashmere would hardly have been able to make good its footing west of the Indus, and its success in this matter may be said to be entirely owing to the father of Akbar Khan.

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4 AV3 Dard AV3 Kurashi AV7



D 771 174 778

fication. It plays a conspicuous part in the incantations of the Dainyals, and on a great man entering a Shin village a pan of burning Chili branches is waved before him. On certain occasions both men and women saturate themselves with the smoke, which is of a particularly pungent nature.

D 171 779 B 171 178

The custom of Chili worship does not appear to have penetrated to Hunza or Nager, nor is any trace of it to be found in the Oxus Valley, in Chitral, or among the tribes of the Swat Valley; but among the Siah-Posh it seems to exist in almost the same form as it did among the Shins. Chili wood, or Padam, is still taken down to the Punjab to be used in Hindoo ceremonials. According to Colonel Prejevalski, the same tree is also held sacred by the Mongols and Tangutans, who burn the branches for incense during prayer time. At Hemis Shukpa, within 20 miles of Leh, a few trees of great age exist, and are held in much veneration by the Tartars of the village, though the tree is not generally an object of Tartar respect.[1] It may be that the feeling of veneration was imbibed from the Shins, whose influence must have extended nearly to Leh. It is still usual in Gilgit to sprinkle goat's blood on a tree of any kind before cutting it down.

D 771 171 B 771 171

The religion of the whole country is now some form of Mahommedanism, and in the immense knot of mountains of which Yassin forms the centre, three different types of the same religion have met, and are now striving for the mastery. From the south, Soonnee Moollahs have carried their tenets up the different valleys with more or less success. From the eastward a current of Shiah doctrines has set in from Iskardo; and from the westward the curious Maulai, or Muglee,[2] tenets have found their way up the Oxus Valley. It is to be noticed that the subversion of Hindooism by Mahommedanism in the remoter valleys seems to have been extremely gradual, and to have been more owing to gradual conversion than to persecution.

D 771 173 B 771 173

The genealogical tables of the present ruling families of Hunza, Nager, and Gilgit, enable a fair idea to be formed of the date of the introduction of Islam into the country. Tradition records the death of the Gilgit Ra with the non-Mussulman name of Shiri Buddutt,[3] at the hands of a stranger bearing the Mussulman name of Azru, or Azor, from whom the present Ra of Gilgit, and the Thums of Hunza and Nager, trace

[1] Henderson's *Lahore to Yarkund*, page 51.
[2] The common uneducated pronunciation.
[3] The meaning of the name is perhaps "Given by Sri Buddha."—*Sri Buddha Datta*

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D 771 173 B 771 173

their descent. Allowing twenty-five years for each generation, this would place the first appearance of Mahommedanism in Gilgit at about the end of the thirteenth, or the beginning of the fourteenth century—a time when that faith had already spread over the more accessible parts of Central Asia. It is to be noted that this exactly corresponds with the time when Islam was first introduced into Cashmere, which, according to Ferishta, happened between A. D. 1315 and 1326. General Cunningham, by computing thirty years for each generation, and fifteen for the reign of each ruler, places the introduction of Mahommedanism into Khapolor about a century later.[1] According to one tradition Azor came from Iskardo, and in the genealogy of the Makpon princes, a Mahommedan adventurer is shown to have established himself in that place at exactly the same time, if the same computation be allowed for the duration of a generation.

It is not, however, probable that the usurper would have been in a position to attempt the forcible conversion of his new subjects; and it may be presumed that, for a long period, his descendants contented themselves with practising their own faith, with, no doubt, greatly relaxed stringency, without interfering with that of their subjects. It is not till eight generations of rulers later, which would represent a period of two centuries, that we meet with a Mussulman Thum in the neighbouring state of Nager. There was, probably, a fresh impulse given to Mahommedanism about the end of the sixteenth century, for it was at about that period that a Persian adventurer, the founder of the present ruling families of Chitral and Yassin, established himself in Kashkar. The names of those whose kingdom he usurped are lost, the only record being that they were of the Shahreis family, which is the name by which the Gilgit rulers previous to the time of Azor were known, and which was retained by the descendants of the usurper for four generations. The Emperor Baber, writing in the early part of the sixteenth century, speaks of Chitral as forming part of Kafiristan, "in the hill-country to the north-east lies Kafiristan, such as Kattor and Gebrek."[2] But on several occasions he distinguishes this Kafiristan from Kafiristan Pich (which is still a Kafir country), as if some difference existed between the two. It is probable, therefore, that though the faith of Islam was introduced into the country mentioned about the beginning of the fourteenth century, it was long confined to

[1] Cunningham's Ladák.
[2] Erskine's Memoirs of Baber, page 140.

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1 See L. Cunningham, A34 West Tibetans file -- Analyst

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a limited number of the inhabitants, and did not become general till the middle or end of the sixteenth century. Even then its acceptance was so irregular that it is not surprising that Hindooism has lingered on, and has only become extinct in the present day.

The tribes of the Indus Valley were exposed earlier to the fervid preaching of the Moollahs of Swat and Boneyr, and this has led to the adoption by them of the Soonnee tenets. The people of Chilas, who were always a less tractable race than their neighbours, make it their boast that, though travellers and traders are safe in their country, no Shiah ever escapes out of their hands. At Gor, also, a few miles above Chilas, the people are all Soonnees, but a looser type of Mahommedanism prevails, and prayers were till recently addressed to the god Taiban, whose horse is sculptured on the rock near the village.

In Gilgit the population is now three-fourths Soonnee and the rest Shiah, but at the commencement of the Sikh occupation, the greater proportion were Shiahs or Maulais, and it is related that any Soonnee falling into their hands was branded with a hot iron unless he consented to become a proselyte. Those who now still adhere to the Maulai tenets, are mostly old men, who keep the fact concealed as far as possible, and call themselves Shiahs. At Soomma, a secluded village in Yassin, the people, though professed Mussulmans, still make offerings to the god Shaitum. In several other places the names of local deities are still preserved, and objects, such as a peculiar-shaped rock near a village, are still regarded with veneration, and invoked in the registration of solemn covenants.

The influence of the Iskardo Princes introduced Shiah tenets into the north-eastern part of Dardistan, while the tenets of the Maulais have made their way from the Oxus Valley across the passes of the Hindoo Koosh. In Nager the entire population are Shiahs of the orthodox type, and so are two-thirds of the people of Baltistan; the rest belong to the Noor Buksh sect. In Hunza, till a few years ago, Shiah tenets found many followers; now the Meer and the whole population are Maulais.

The Shiahs in these countries lament the martyrdom of the sons of Ali twice a year; once at the usual time according to the Mahommedan calendar, and again in the month of August, the season at which they say the martyrdom actually occurred.

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Next in rank to the Pirs are Caliphas, whose duty consists in little more than the collection of offerings. The Pirs each correspond direct with Agha Khan.

The Maulais must not be confounded with the Maulavi sect of dancing Darweshes, with whom they have nothing in common. They assert that their sect was founded by the Imam Jaffer Ali Sadik (the just), a descendant of Ali, by the daughter of the Prophet, who died A.H. 148. Aboo Mahommed Hussain, however, writing in the *Zubdat-ool-akhbar*, says, that Mahommed, surnamed Mahdi, who claimed to be sixth in descent from the Imam Jaffer Ali Sadik, founded the sect, who were first known as Ismailyas,[1] in Egypt in the year A.H. 299. His followers recognised him as the twelfth Imam, and quoted a supposed saying of the Prophet Mahommed that every 300 years the sun would rise in the west, explaining that Mahommed Mahdi's preaching 300 years after the Hijra was a fulfilment of the prophecy. Aboo Yezid, a Moolla who questioned Mahommed Mahdi's descent from Jaffer Ali Sadik, on the plea that Ismail's only son had died childless, was proclaimed to be Dejjal (Antichrist). The conquest of Egypt by Sultan Sala-oo-deen Yusuf destroyed the temporal power of the sect in that country. They were, at that time, ruled by Azid, a descendant of Mahommed Mahdi. Meanwhile, the tenets of the sect had been brought to Persia by Hassan-i-Sabbah, an Arab of the tribe of Himyar in Yemen, who established himself later in Alamot, where his grandson, on the seventh day of the Ramazan, A.H. 555, publicly proclaimed that fasting and other observances of the Sharyat were no longer obligatory.

Colonel Yule, in his notes on the Travels of Marco Polo, has given an interesting account of the "old man of the mountain," whose representative he recognises in Agha Khan. On this supposition the Maulais of the Hindoo Koosh and Oxus Valley belong to the sect of assassins, and are an offshoot of the sect to which the Druses of the Lebanon belong. They call themselves Muglees, Maulais, or Mawallis indifferently. Mr. Drew suggests that the name is derived from Maula, an Arabic name for God. The appellation may equally claim to be a corruption of Muwahideen, the name by which the Druses still call themselves, or Mulahidah, from *Mulhed*, "an infidel," the name given to the sect in old times.

[1] So named from Ismail, son of Imam Jaffer.

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## CHAPTER XI.

### THE GILGIT PRINCES.

D 173 B 173 THE history of the Gilgit rulers rests only on oral tradition and popular songs connected with the names of different princes. Did more trustworthy records exist, they would probably contain little of real interest. The genealogies of their respective families, which were supplied to me independently by the present representatives of the Trakhané, Mogholoté, and Ayeshé families, correspond well with each other in the number of generations, and are probably correct, or very nearly so. In the *Historical Legend of Gilgit*, Dr. Leitner has given an account of the earliest occurrence in the tangible history of the country. Several versions of the legend are extant, but the historical outline in all is the same. Stripped of all supernatural additions, the facts related are, that Gilgit was the abode of a prince of the name of Shiri Buddutt, whose rule extended over Hunza, Nager, Darel, Chilas, Astor, Haramosh, Gurais, Yassin, and Chitral. Many of these places were no doubt governed by inferior princes who acknowledged allegiance to Gilgit. The people, suffering under the oppression of Shiri Buddutt, were induced by an adventurer of the name of Azor, who is represented as having come from the direction of Iskardo, and, according to some versions, as being the brother of the Iskardo ruler, to rise and put him to death. Having slain the tyrant, Azor espoused his daughter, established himself on his throne, and founded a line of Ras who bear Mahommedan names. In spite of the supernatural attributes now assigned to him, there can be no doubt that Shiri Buddutt was a real personage; the term Shiri is doubtless the title of respect still given to Hindoo princes.

Allowing 25 years to each generation, the usurpation by Azor must have occurred about the commencement of the 14th century, and there can be little doubt that it marks the extinction of the Shin princes, and the introduction of Mahommedanism into the valley. It is worthy of note that the genealogy of the Makpons of Iskardo[1] shows exactly the same number of

[1] See page 143.

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generations from their founder as that of the Trakhané. From this it may be inferred that the introduction of Islam into Baltistan and Gilgit was simultaneous, and in both cases owing to the same cause. General Cunningham, by allowing 30 years to a generation, places it a century earlier than the date I have mentioned.

Under the Shin rule Hunza and Nager appear to have been under one prince, whose capital was Nager. His allegiance was no doubt transferred to Shiri Buddutt's successor, but it is not till eight generations later, or about the beginning of the 16th century, that we find a Nager ruler with a Mahommedan name. This prince married a daughter of the Gilgit ruler, and became the father of the twins Moghlot and Girkin, the latter of whom founded the principality of Hunza.

Mirza Khan, the sixth in succession from Azor, is celebrated in song and story as the most warlike of the older Ras of Gilgit. He is said to have been poisoned by his own wife, in revenge for the death of her seven brothers who had opposed Mirza Khan in the field. From Trakhan, his successor, the present Ra's family, derive their name. This would seem to point to a break in the direct line of descent, were it not that in the genealogies of Iskardo, Chitral, Yassin, Hunza, and Nager we also find the present ruling families taking their names, not from the reputed founder of their line, but from some intermediate ancestor. Trakhan is said to have been a posthumous child of Mirza Khan, and it is related that he was set afloat in a box on the river by his mother. At Hudar he was rescued by a poor man who brought him up among his own children, and he was eventually acknowledged as the rightful Ra of Gilgit.

Soomalik, the son of Trakhan, who is sometimes also called Gilit Malika, is related to have been taken prisoner and carried into Badakhshan, where he remained, unable to escape, for several years. Many wonderful stories are told of his imprisonment and escape, in which a fabulous horse, Asp Tulfar,[1] plays a conspicuous part. He is said to have had three sisters, one of whom married Maiyroo Khan of Nager, the second married Feramorz, a prince of Yassin, and the third married a prince of Iskardo. There would, however, appear to be some confusion between this Soomalik and the Ra of the same name five generations later. The Gilgit and Nager genealogies agree so exactly as to the number of generations,

[1] "Asp Tulfar" is a very small horse, possessing extraordinary powers of endurance, supposed to be the offspring of a horse and mare, which have both reached maturity at one year old. It plays a conspicuous part in Uzbek tales.

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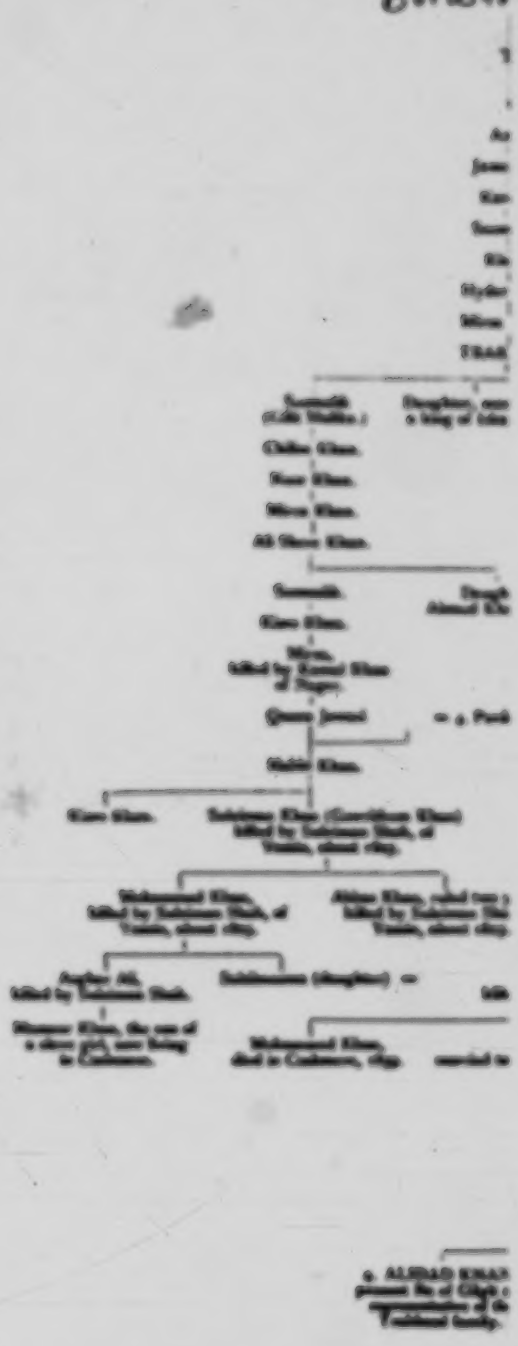

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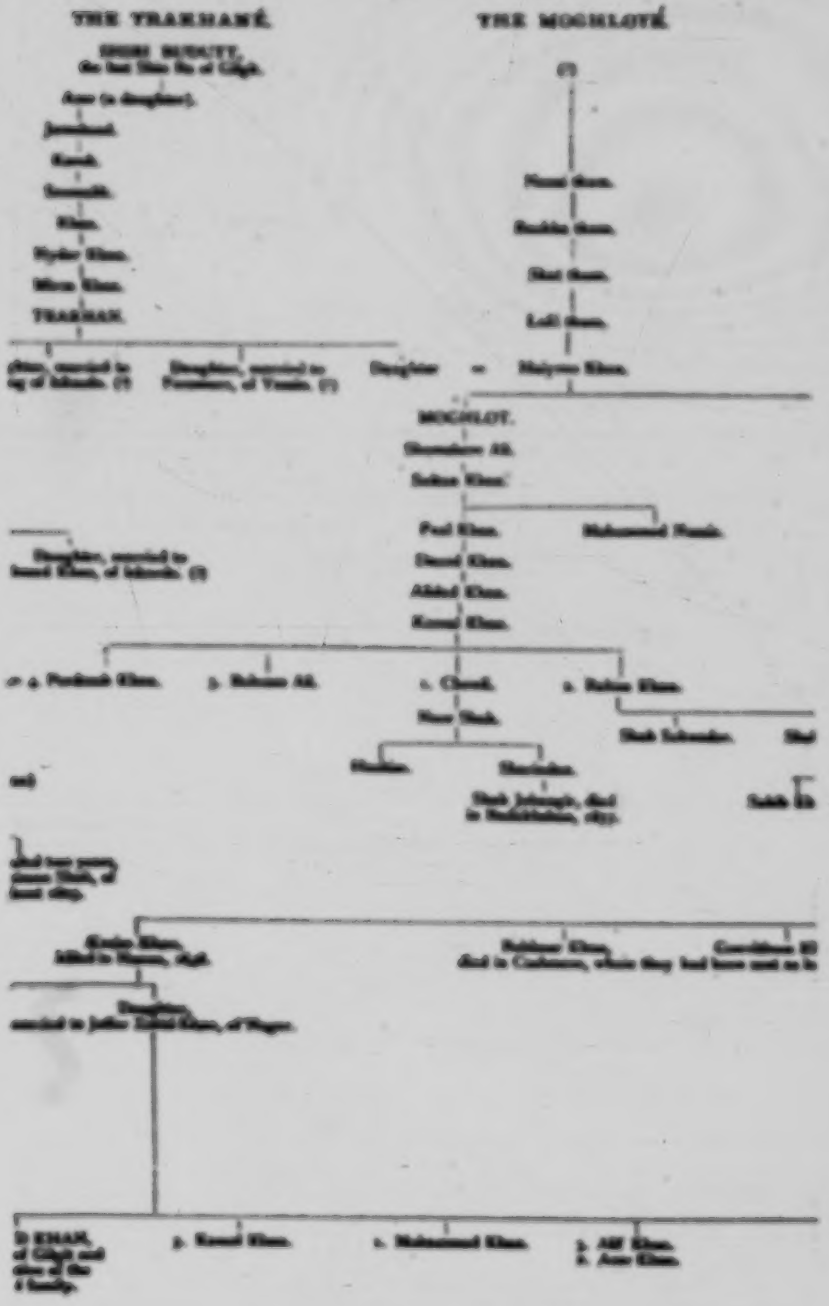


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GIT), THE MOGHLOTE (NAGER), AND AYESHE (HUNZA)

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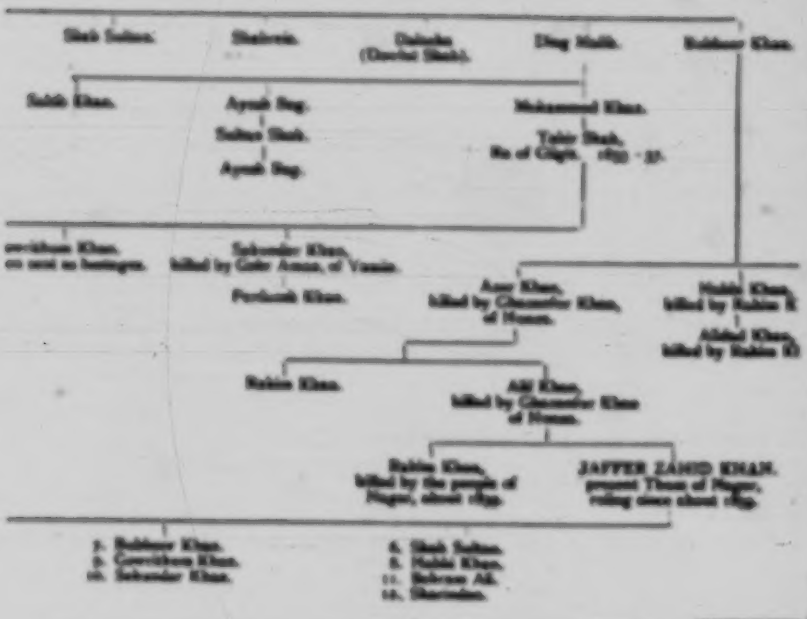


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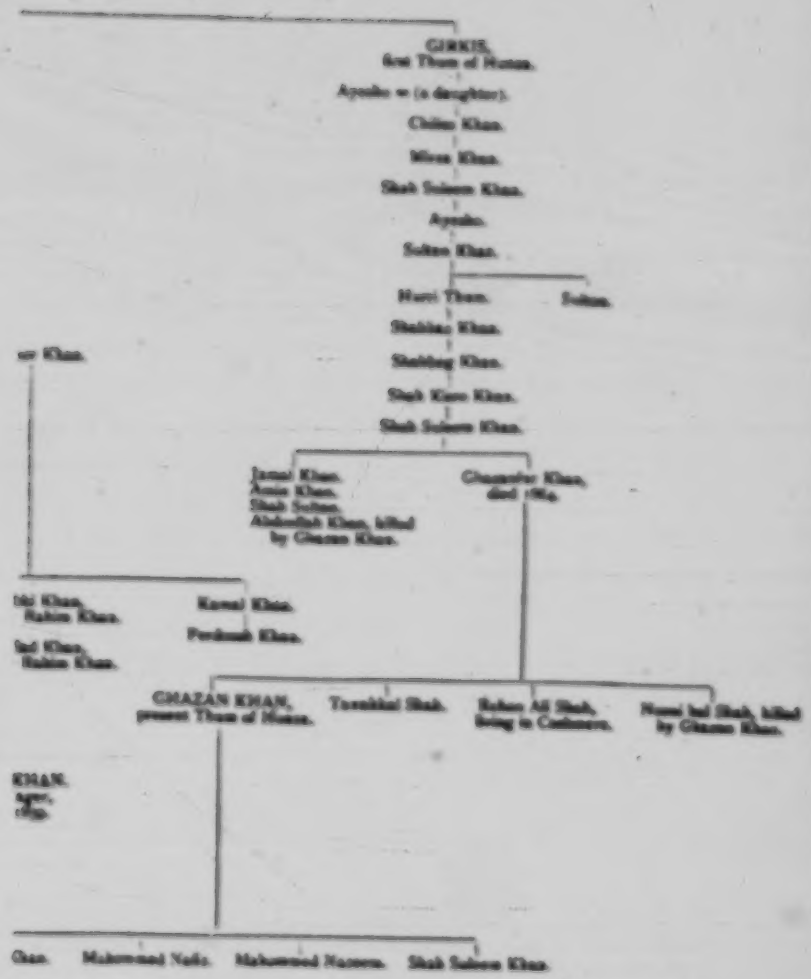


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D as to leave no doubt that the sister of Soomalik who married
173 Maiyroo Khan, was the sister of the first Ra of this name.
But the same tradition also states most positively that the
B sister who married the Makpon prince of Iskardo was the
173 mother of the three warlike brothers, Shere Shah, Ali Shah,
and Shah Murad, who aided Soomalik in his wars against
Yassin. Now, General Cunningham fixes the date of these brothers at about A.D. 1600, and this, compared with the number of generations accounted for in the various genealogies, shows that their mother must have been sister to the second Soomalik, the son of Ali Shere Khan. The Yassin prince who is said to have married Soomalik's second sister, cannot be identified in the Khushwaktè genealogy, but the name given is common in that family, which was not founded till after the time of the first Soomalik.

During the lifetime of the three Makpon brothers above mentioned, Gilgit was apparently tributary to them, or more especially to Ali Shah, the founder of the Rondu family.

Mirza, the grandson of the second Soomalik, and his daughter Jowari, are still favourite subjects for Gilgit songs. Under Mirza a successful raid was made on Gurais, which would appear, before that time, to have slipped from the grasp of the Gilgit Ras, and there are many indications that their power steadily decreased, in spite of temporary triumphs, from the day of the extinction of the Shin dynasty. While on a friendly visit to Nager, Mirza was treacherously slain by Kamal Khan, and as he left no sons, an attempt was apparently made to establish a prince of the Moghlotè family in Gilgit. Jowari, who, having married an Iskardo ruler, had been left a widow and childless, consented to marry Perdoosh, of Nager, to whom she bore Habbi Khan. It is related that when Habbi Khan was twelve years old Perdoosh was publicly told that Jowari had only consented to marry him to secure the succession of the Trakhané, and that now the sooner he returned to Nager the better it would be for him—a hint which he was not slow to take. Jowari then abdicated in favour of her son, who in time became the father of Suleiman Khan, the last Ra of Gilgit who maintained anything approaching to the power of his predecessors. Suleiman Khan, who is better known under his assumed name of Gowrithum[1] Khan, is said to have ruled fifty-three years, and was in the end mur-

[1] The use of the name of Gowri, the wife of Mahadeo, shows how long the traces of Hindooism lingered after the first conversion to Islam, while the strength of the Bourish or Yeshkun element in the population is shown by the use of the title Thum.

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dered about A.D. 1803, by the Khushwakté Prince Suleiman Shah, who had sought refuge in Gilgit from the enmity of his own brother. A rumour of a threatened attack from Hunza had drawn away most of his attendants, and as the aged Ra sat in his garden he was slain, together with his Wuzeer, by the man to whom he had given protection.

From this time the prosperity of Gilgit seems to have rapidly declined, and it became the prey of rival families whose wars almost depopulated the valley, until the firm establishment of Dogra rule gave the country what may be hoped in time to become a fresh lease of prosperity. Suleiman Shah fled to Tangir after the murder without attempting to establish himself in Gowrithum Khan's seat, which was occupied by Mahommed Khan, the rightful heir. In 1804 Moolk Aman of the Khushwakté family died, and was succeeded in Yassin by his brother Kuwat Khan, who gave Ponyal, which seems to have come into the possession of the Yassin rulers about A.D. 1780, to his brother Shere Shah. Kuwat Khan had hardly taken possession when Mahommed Khan invaded Ponyal, but was repulsed. The two brothers following up their advantage too hastily were entrapped in some broken ground and killed. Mahommed Khan's triumph was of short duration. His victory had the effect of making his enemy, Suleiman Shah, ruler of Yassin. Suleiman Shah seems to have been a man of considerable ability, and in less than a year he had re-conquered the greater part of Ponyal. In the following year he invaded and took Gilgit and carried Mahommed Khan a prisoner to Yassin, leaving in Gilgit Abbas Khan, a younger son of Gowrithum Khan, who swore allegiance to him. Abbas Khan soon tried to renounce his allegiance, and in 1819 Suleiman Shah again invaded and took Gilgit and put to death both Mahommed Khan and Abbas Khan. Asghar Ali, the son of Mahommed Khan, fled to Nager, but Suleiman Shah's influence was sufficient to procure his being put to death, and the sole remaining representative of the Trakhané was an infant daughter of Mahommed Khan, through whom the line is now perpetuated. Suleiman Shah then formed the idea of incorporating Gilgit with Yassin, and made the former his chief place of residence. In 1827 Suleiman Shah, being engaged in an invasion of Chitral, placed Azad Khan of the Boorooshé family, in Drasun with a garrison of Gilgitis. Taking advantage of the opportunity, Azad Khan prevailed on the garrison to espouse his cause, abandoned his post, and hastened to Gilgit, where he was accepted by the people as their Ra. The

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people soon found that Azad Khan's rule was not less tyrannical than that of Suleiman Shah, and again sought a change of oppressors. The Trakhané family was virtually extinct, but the Moghloté family had been connected with it for so many generations that they were looked on as the natural heirs to the principality. Consequently, Tahir Shah, a younger son of the Moghloté, was induced to accept the Ra-ship of Gilgit, and on his arrival accompanied by a small force from Hunza, Azad Khan was at once seized and put to death in 1833.

After a short reign of between three and four years, Tahir Shah died and was succeeded by his younger son Sekunder Khan, in whose favour Karim Khan, who was a man of weak character, had been set aside. His rule was short and troubled. Immediately after Tahir Shah's death the Gurais maliks made an unexpected raid on Gilgit, and succeeded in gaining possession of the fort by surprise, with the exception of the inner redoubt. This held out long enough to allow of the people assembling to the Ra's assistance, and the invaders were slain to a man. Hardly had this danger been surmounted, when Gilgit was invaded by Gohr Aman, who had lately succeeded to the throne of Yassin. Sekunder Khan, being able to offer but a feeble resistance, contented himself by occupying a strong position which could only be assaulted on one side. After a blockade which lasted many months, he was taken prisoner and put to death in 1841. Karim Khan then sought refuge in Cashmere, while Gohr Aman established himself in Gilgit. Like many of the Khushwakté family, he seems to have possessed considerable energy and ability, but his blood-thirsty cruelty, which seemed to be directed especially against the people of Gilgit, threatened to depopulate the country. Whole villages were driven into slavery, and whole districts ruined, apparently to gratify his resentment. The misery inflicted by this man is almost beyond belief, and his name is still never mentioned without horror. A certain Syud in Badakhshan is still known by the nickname of *Syud Sud Burdai*, in consequence of his having accepted a present of a hundred Gilgiti slaves from Gohr Aman. Numbers of Gilgitis are still living in slavery in Badakhshan, Bokhara, Khokand, and other neighbouring countries. Every year stragglers of different ages find their way back, after slavery and wanderings of the greater part of a lifetime, from Yarkund, Samarcand, and other parts of Central Asia. It was, therefore, with much gratitude that the people welcomed a Sikh force, whose aid Karim Khan had secured, and which had been despatched

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by the Governor of Cashmere. They were at first repulsed, but advancing a second time they defeated Gohr Aman and installed Karim Khan as Ra of Gilgit under their protection in September 1842. Six years later Karim Khan was slain, together with the Sikh Governor, while invading Hunza. Eleven years later again his son Mahommed Khan dying childless, the nominal, as well as the actual, ownership of Gilgit devolved on the Dogras, who had succeeded the Sikhis in Cashmere. Not wishing to leave Gilgit without a nominal Ra, the Cashmere Government summoned from Nager the present Ra, Alidad Khan, the infant son of the Nager ruler, who, through his mother, was still held to represent the Trakhané line, and installed him when only one year old. A son of Asghar Ali is still living in Cashmere, but, being born of a slave mother, he was held incapable of succeeding.

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Mr. Drew has given a succinct account of the events which led to the consolidation of the Hindoo power on the right bank of the Indus. Whatever the faults and shortcomings of Cashmere rule may be when judged by a European standard, it has undoubtedly conferred on this part of the country an amount of prosperity and security which could not have been attained under the Khushwakté family, in whose grasp it would otherwise have remained. Freedom from the liability to be sold as slaves alone outweighs the disadvantage of being ruled by men of a different faith. It is scarcely an exaggeration to say that, of the inhabitants of Gilgit over 40 years of age, nearly half have passed some portion of their lives in slavery. There is not a family of which one or more of their members have not been lost in this way. The stories of their wanderings told by many are full of interest, and many curious scenes occur on occasions of their return. On one occasion a young man arrived, who had been carried off when a child in arms. From his companions in slavery he had learned his name and that of his father, who received him with open arms; but, having been all the time at Seo, where the Shina language is not spoken, he could not converse with his father for several weeks except through an interpreter. On another occasion a "claimant" appeared from Badakhshan, avowing himself to be the brother of the Wuzeer, whose mother and brother had been sold into slavery thirty years before. His coming being notified beforehand, the fatted calf was killed, and great preparations made to receive him by his aged mother, who had herself been redeemed from slavery only two years before.

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